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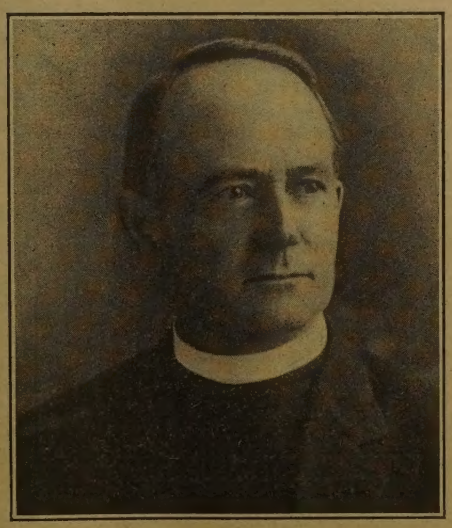


Rev. John E. Shea

Mrs. John E. Shea.

Missionaries to the Indians Along the Klamath River

Religion

Missionaries Among Indians.

The following extracts of letters from the Rev. John E. Shea to the Secretary of the Board of Missions of the Board of Missions of the Diocese of Sacramento, the Rev. Isaac Dawson, will undoubtedly prove most interesting to the friends of missions. Mr. and Mrs. Shea were assigned to a vast, rugged and, to a certain extent, an unexplored field for missionary work in the interior of Siskiyou county by Bishop Moreland, who is being aided in the enterprise by the Indian Hope Association of Philadelphia. About seven or eight hundred Indians are scattered over about sixty miles of territory along the banks of the Klamath River and it is to these scattered children of the wilderness the Rev. Mr. and Mrs. Shea have been sent. Writing from Happy Camp, about thirty-seven miles from Ieese Bar where are his headquarters, Mr. Shea says:

"Though no particular effort was made to advertise a Sunday evening service, yet the large school house was crowded with people. Over eighty men, women and children were present to take part in the first Episcopal service ever held in this community, and to witness the first baptism administered at Happy Camp within the memory of the present inhabitants."

At this service Mr. Shea christened seven children, including a young girl of fourteen. The journey of these brave missionaries from Happy Camp to Ieece Bar, a distance of thirty-seven miles over a trail through woods and up hills and down valleys, affords interesting reading. On arriving at their destination the Indians with their families were on hand to receive them and before the tired missionaries had time to get a bite to eat twenty-five women and children welcomed them.

Mr. Shea writes: "We had visits from the Indians every day. They would walk in unannounced, look at us for a while and grin and then go around and take an inventory of our goods. * * * They were very anxious for Sunday School, and to please them we really began before we intended. For this service we appointed the hour of 2:30 P. M. But some, in order not to miss anything, came at 8 o'clock in the morning. We had thirty present that day, the youngest being a baby in arms and the oldest a great grandmother of 100 years. Our exercises began by treating a woman with a toothache, after which the ordinary routine was observed. They liked to sing, and so we had hymns. It is really remarkable how quickly an Indian can catch a tune. That week our poor old centenarian was taken sick and we thought we were about to lose her. She could eat nothing that the others prepared for her, and she seemed to suffer much from stomach pains. I first baptized her and then we provided her with medicines and some nourishing food. Had we been surgically inclined, perhaps today the old woman would be minus her appendix. But on the following Sunday she was able to answer 'present' at roll call for Sunday School. Last Sunday we had thirty-six out, some coming a distance of six miles. At this service I baptized four children, the youngest being a baby boy of six months. And as he was the first male Indian that it has been my privilege to baptize we named him John after myself, according pleasure to the parents. Altogether this makes twelve that have been baptized the first month of our missionary efforts.

"The service on Sunday, August 11th, was very impressive. Fourteen persons out of the nineteen present came forward after the closing exercises and called for baptism; four out of the remaining ones had been already baptized. So when the shadows of the evening were stealing into the valley I put on my vestments and consecrated each one of these simple children of the wilderness by water and the sign of the Cross to the service of the Master."

The people of Happy Camp have petitioned Bishop Moreland to permit Mr. and Mrs. Shea to reside there. They think by residing with them and holding regular services for them the missionaries could occasionally visit the Indians and minister to them. The Bishop, however, wishes the missionaries to reside amongst the Indians and help the white people as opportunity offers. I. D.

THE DEPARTMENT COUNCIL.

The Council of the Eighth Missionary Department will assemble at the Pro-cathedral, Los Angeles, October 16-20. It is expected that most of the Bishops will be in attendance although it is not by any means certain that either Bishop Restarick or Bishop Rowe will be able to be on hand. Bishop Johnson of Los Angeles, the Very Rev. William MacCormack, dean of the Pro-Cathedral and the members of the special committee appointed to make arrangements are alive with preparations, and it is believed that the Council sessions will prove both instructive and enjoyable, while the trip to delightful Southern California will undoubtedly be an added incentive to many to attend.

The full program of the meetings will be published in the October issue.

MISSIONARY EDUCATION MOVEMENT CONFERENCE.

The tenth Annual Conference of the Missionary Education Movement was held at Silver Bay, N. Y., from July 12th to 22d, the attendance being over 500, and 105 of the delegates belonging to the Episcopal Church, the Presbyterians leading with 112. Classes in Mission Study and in Sunday School methods, taken by some of the best experts in this country, were held every morning, and in the evenings there were denominational meetings, and platform meetings, with missionary addresses. There was an Early Celebration of the Holy Communion in the Episcopal Hall on both Sunday mornings, the hall being full to overflowing. Bishop Lloyd officiated on the first Sunday and also preached at the late union service. Our delegates represented eighteen dioceses, besides Cuba and England, California having a representative in Miss Crosby of San Mateo; and four Deaconesses and fourteen of the Educational Secretaries were present. At the first of these Conferences ten years ago our Church had only two delegates, one of these delegates—Miss Lucy Sturgis, Educational Secretary of the Diocese of Massachusetts—being present this year. The remarkable growth in our delegation is a proof of the increased interest in missionary education which has arisen in our Church. Our delegates showed their appreciation of the great help that the Conference had given them by raising a fund of $40 to use in sending a delegate next summer to Silver Bay who could not afford the expense. It is hoped that in the near future the Missionary Education Movement will hold such Annual Conferences on the Pacific Coast.

REPORT OF THE CHURCH PERIODICAL CLUB.

April 1, 1911, to April 1, 1912.

Number of current and secular periodicals sent, 216.

Number of Bibles, Testaments, Psalms and Gospels since last report, 10.

Number of Prayer Books and Hymnals sent since last report, 15.

Number of books, theological and secular, sent since last report, 449.

Number of hospital stories, 201.

Number of odd magazines and papers sent since last report, 13,782.

Number of Christmas and Easter cards, Sunday School cards and calendars sent since last report, 1,270.

Number of Christmas and Easter carols and music in books or sheets sent since last report, 22.

Number of pictures, games, etc., sent since last report, 10.

Number of boxes, barrels and packages sent out by Diocesan branches, contents not noted, 9.

Total amount of money contributed since last report, $69.15.

It is gratifying to be able to report that the magazines sent to a mining town in California was the means of closing the saloon. A reading room was started, a store was put in it, and the men very soon got into the habit of spending their evenings reading, with the result that the saloon had to go out of business. All this goes to prove that the Church Periodical Club could keep up a pretty lively competition with the saloon business if it had the means to establish bright, attractive, warm reading rooms in the mining and lumbering towns of the West.

The correspondent had the pleasure of visiting St. Margaret's School for Girls, in Tokyo, Japan, and has promised to help the principal start an English library for girls.

Through the kindness of Miss Kate W. Stoney, who took charge of the packing of the magazines, five boxes were sent to Alaska.

Information about what is not generally known to those who so kindly send reading matter through the Church Periodical Club.

The C. P. C. is always very glad to get good reading matter of all kinds with the following exceptions:

Back numbers of the following magazines: *Spectator, Outlook, North American Review, Literary Digest, Review of Reviews*, etc., etc. Those who greatly desire these when up-to-date cannot use them when the information they contain is no longer fresh.

Those to whom the date of magazines does not matter would not care for such solid reading and so we find a great difficulty in placing them.

The same can be said of old Church papers, which contain chiefly news of the Church with little else to make them desirable when old.

The scope of the Church Periodical Club is almost boundless; the achievement is limited by the help received. All work, we are told, must either grow or decrease; it cannot remain stationary. Which shall it be with us? We appeal to our friends to support this branch of the missionary work of our Church, that it may grow and spread, bringing cheer and comfort and uplifting to countless numbers who labor for their Master.

Respectfully submitted,

GEORGIANA STONEY, *Correspondent.*

Pacific Pulpit

JESUS THE WORKMAN.*

A Labor Sunday Sermon.

My Father worketh even until now and I work. St. John 5:17.

Jesus the Carpenter is a familiar picture in our modern days. As many a writer on social topics has pointed out, it is a picture known and loved by millions who care nothing for the Jesus of the Churches, the divine Son of God, or even the Suffering Servant on the Cross. It is to them the witness of the dignity and beauty of labor. It is the sign and symbol that hard manual toil may accompany the noblest and most sublimely unselfish kind of life. It does inspire and must inspire every honest workman.

But it will do more than inspire, for it will help every thoughtful man, be he professing Christian or not, to appraise Jesus' teaching about work, as it may be discovered in his words and his actions, as the teaching of an expert. Jesus is one who knows from real experience. He does not speak about work as a philosopher from his study but as a man who has labored with his hands as well as with his brains. Let us bear that in mind as we try to study the picture of Jesus the Workman and get from it some clearer knowledge of the Christian view of work.

First we note that Jesus was truly a workman. He knew the meaning of real manual labor. We have pictures of him with the carpenter's box on his shoulder or the tools lying about in the shop, but I doubt whether we realize that they imply that his hands were really hard and knotty with toil, those hands which lifted the little ones so tenderly; that the muscles of his arms swelled like an athlete's, those arms that stretched in blessing over Jerusalem; that he was as familiar with hammer and saw as with the wisdom of Solomon or the songs of David. There must have been many a night when he was stiff and tired with the strain of some unusual day's work. Jesus was familiar with manual labor. He knew equally well that straining, racking labor of body and soul for the life of others. He had poured His heart's strength into prayer. He had been weary of foot and weary of spirit in toil for those who cared nothing, in stress of labor for an ungrateful world.

First then, we note that Jesus worked. Next we note that the work-a-day world was that which supplied His images, the illustrations of His talk. The farmer, the merchant, the shepherd, the housewife suggest to him the problems of life and their solutions. His closest friends are fishermen. His sympathy goes out most quickly to the poor who are the toilers of the world; and yet for all His sympathy I do not think he anywhere suggests that that toil is to have an end. It may be transformed; but it can hardly be done away.

He lays great stress likewise on the virtues which are those of the worker. Here are some of them: fidelity to trust—you remember the talents which must be used; integrity—let your word be yea, yea, and nay, nay; constant watchfulness—parables like the Ten Virgins and the Wise Steward carry the message; thrift—one can see it suggested in the story of the Prodigal Son and a dozen others. Fidelity, integrity, watchfulness, thrift: all such virtues have little or no significance apart from work of some kind.

Finally, if we may follow the suggestion enshrined in the words from St. John: "My Father worketh even until now and I work," Jesus must often have spoken of God himself as a workman and hinted that all work is itself divine.

Glancing in this hasty way at what He said and did, I think we cannot escape the conclusion that Jesus viewed work as a real and serious part of life. He did not talk about it theoretically. He did not lay down careful principles to show that work is necessary. He just assumed that we do work and must work and that our characters must be developed in a world of work.

We get all that clear. We see Jesus as the hard worker telling us about the humdrum practical virtues which you and I need in office or shop or home; and then suddenly we hear a great, tender voice speaking: "If God so clothe the lilies of the field will he not much more clothe you, O ye of little faith." We are in a different world. One of those surprising contrasts in which Jesus' life so abounded is before us. The hard-handed carpenter seems an unpractical dreamer. There is certainly no clear business sense in all this talk about God clothing us, in all these remarks about putting aside anxiety for the morrow, in this frequent calling of the light-hearted bird or the unknowing flower to be our example. Rather, there seems to be a beautiful carelessness about the whole matter of labor and its results. It is very easy to think of Jesus as one who had that strange, unpractical artistic character which makes some men as children in the affairs of the world. They go dreaming along while the poor wife toils and struggles to make both ends meet. There seems in Jesus a suggestion of perfect indifference to the needs of physical life. He wanders about finding food and shelter where He may. There is no hint of the source whence came the means for his support. Judas carried the bag, it says; and that Jesus even asked how much was in it, one cannot believe, at any rate, when one is considering this side of the picture. Martha brings him food and yet it is the idle Mary whom he commends. In short, there seems a large indifference to the whole matter of work and money and the things which minister to physical needs. One can fancy Jesus sitting on the hillside up yonder (he loved to sit on hillsides) and wondering why anyone should care to cross the ferry,—to hurry on the hard streets,—to amass wealth or to sweat for mere subsistence, when he too might come and sit on the hillside and feel the cool fog and see the glint of the mist-enveloped sun on the bay. And whence his bread and butter? you ask. But this Jesus would not think of that. Why should he? Behold the birds! Your Heavenly Father feedeth them.

And yet such a picture would be as imperfect as that which revealed him only as a practical carpenter. He knew well enough the need of toil. Much as he would have welcomed to his side a group from that early boat: a tired shop girl awake half the night with a sick mother and now forced to toil to support that mother; a fellow carpenter, anxious-eyed lest it rain and he be laid off, for there is a sick little boy at home; a poorly paid clerk, a janitor, an office boy—much as he would welcome them he knew they must work. He knew how the money came that supported him and his friends as they went about preaching—perhaps even how much was in the bag. He was not indifferent to food and drink. "Give us this day our daily bread," he prayed. Work was part of his life.

The reason for his great apparent indifference, the reason he seems the unpractical dreamer is that he will not have work usurp the whole of life. He will keep it where it belongs. He will make it tributary to life, not its master. The man is of more consequence than his work. The end of life is to make men, not to make money. The development of character is the important thing. It is of real consequence that a man shall learn to live in humble, earnest companionship with his heavenly Father. It is of little consequence whether he lives in a palace or a hovel. The Potrero or Pacific Avenue—they are all one to Jesus provided a man's real home is in the Kingdom of God. Thus work must be his servant, not his master. That I think is the secret of Jesus' apparent carelessness about all these things. And that, I think, makes clear to us the one principle which must guide us. Jesus believed so because he believed in God. We believe so because we believe in God.

The end to which our work must look is to make ourselves and others better men and women. All our view of work must be dominated by that. Let us see how the matter unfolds itself. Clearly in such a view of life work of some sort is a necessity. God is ever working, producing, serving. Jesus was ever working—sometimes with his hands, sometimes with his spirit—but never idle. Work is necessary to keep God's world going, necessary to produce man's food and clothing, to shelter him, to instruct him, to amuse him, to improve him. Without work the world would fall to pieces. Idleness has no place whatever in God's world. Rest and recreation have; but idleness is a vice. The idle classes, whether the idle rich, whirling about in motor cars, or the idle poor tramping the roads to avoid work, have no place in God's world. They don't belong there, and in time they will be eliminated.

Work again is a necessity to character. It is not by mere chance that Jesus emphasizes the virtues of fidelity and thrift and integrity, the business and work-day virtues. Those virtues are fundamental things and without work they are impossible to attain. Hence I believe that to be idle and to be a Christian are contrary things. One cannot profess Christianity and profess Idleness out of the same mouth. The evil of a leisure class (so-called) lies just as much in the deterioration of character which is the inevitable accompaniment of lives given over to pleasure as it does in the economic injustice which condemns one class to support another. If then you will be a true Christian you must work; you must serve God and his world, Christ and his brothers by working. You must be doing your part. Some will do it, as for so many years Jesus did, by hard, physical labor; some will (afar off) follow Christ's agony to reach and save men's souls; some will care for the household and bear the children. It matters not where, provided work is done, done faithfully, done earnestly. Finally the Christian must work as for service. It will not matter whether the eye of his employer is upon him or not. God is his real employer. He is not hurrying to get through that he

*Preached at St. Mark's Parish Church, Berkeley, by the Rector, the Rev. Edward L. Parsons, on Labor Sunday, 1911.

may loaf, or struggling for a fortune that he may give himself over to idleness after he has won it. He works to serve, and in so doing he follows the example of Christ.

And then comes all that other side of Christ's relation to work. Work must not be man's master; but rather man's servant in order that he may serve. It is a terrible feature of our life today, this absolute absorption of men in business. I speak first of those whose absorption springs from choice or at any rate from voluntary consent. Men, in order to succeed, bind themselves over body and soul to their master. No time for real recreation! No time for church! No time for the family life! What kinship with that beautiful carelessness of Christ has the strained and troubled anxiety of the modern business man, who is too tired on Sunday to worship God, or too busy so that he must be in his office; who rarely has an hour with his children, whose wife has ceased to be his companion. Half his pressure of life is not real business. It is social. But you know how he works and I ask you, is his business his servant or his master?

I speak, secondly, of that great majority of men upon whom the pressure of work comes whether they will or not. What is there in the conditions of work for most of us which really makes a fullness and richness of life? At best it is a hard discipline; but too exhausting to leave any freshness for better things. When a clerk has been all day at his desk over figures is it any wonder that only the cheapest, lightest amusement or the most exciting, appeals to him? Look at the boats crowded at 7 o'clock in the morning with those who will be reaching home again only eleven or twelve hours later. How near do any such conditions of labor come to Christ's view of what it ought to be? He would have it a real contribution to God's world, a real source of strength, the means of an abundant leisure for the cultivation of that which is highest and best.

Add the uncertainty of employment in the modern world. Where, for example, are those men going whom the Railroad just "let out"? I do not doubt that the Railroad had to do it. I know many employers who have to do it. But what dignity and beauty is there in toil with the haunting fear of dismissal ever before one? How can you sit by Jesus on the hillside and enjoy the glory of his words when that demon, the modern industrial system, is snarling upon you, "Work, work or your place is lost."

I know that a great many good people think that the struggle of labor for shorter hours, for securer tenure, for a more equitable distribution of work and compensation is a struggle dictated by greed and if successful issuing only in longer hours of idleness and the like. I know that labor in these struggles has often gone wrong, has often made poor use of opportunity. But all that is quite beside the mark. It is our business to see not only that men become Christians but that the conditions of life are such that if they want to be Christians they *can*. What is the use of saying, "Come, follow Christ," to the man who may rightly answer, "I want to but I can't. My work will not permit me. I am too tired to care much." What is the use of my saying, "Come, follow Christ," unless I say also, "I will do all in my power to make social conditions such that a man can work as a Christian should, be master, not servant, of his toil?"

That is our large task—our slow and toilsome work in society. Our direct task, men and women, is ourselves to do all we can to work and think of work as Jesus worked and thought of work. Work we must. Good, faithful, diligent work we must do. But we must also try to make our work only tributary to our lives. It is character that counts. We must work that we may live with God. We must master our work; be as it were indifferent to its results; glad to sit with Jesus on the hillside, serene, peaceful, careless. That is the way in which work will bring joyous fullness to our lives as it did to the life of Jesus the Workman and as it does to the life of the Eternal Father who worketh even until now.

San Francisco and the 1915 Universal Exposition

San Francisco, apart from the fact that it is to be the exposition city, is deserving of the notice and attention of the civilized world. Not that it is so very different from the other great cities of the universe, which boast of a cosmopolitan character, but because of the marvel that has been wrought in the rebuilding of this great Pacific Coast metropolis since the earthquake and fire of April 18, 1906. This does not mean that all of the waste places have been filled, but it does mean that magnificent structures of stone have replaced what were little more than shacks, that mountains of steel and granite line the broad street of the downtown section, and that a task that seemed almost impossible when the city lay smouldering in her ashes, has been accomplished.

San Francisco is the newest, the most modern, and one of the most healthy municipalities of the world. Built on seven hills on a peninsula fronting the greatest land locked harbor in the universe it is peculiarly fitted to invite all nations to inspect its handiwork, and to bask in its sunshine and to enjoy its unusually pleasant weather during the greater part of the year. The exposition promises to eclipse all others that have previously been held but the visitors who come to view it will remain to wonder at the prowess of the people of a city who have laughed at defeat and disaster and overcome every obstacle.

It is expected that next month will see the employment of some 17,000 men in the actual building of the exposition, and for the benefit of our readers all over the world who may be interested in the 1915 fair we present below a few facts and figures which give an idea of its gigantic proportions.

The 1915 Universal Exposition.

The Panama-Pacific International Exposition will be a $50,000,000 proposition. In this respect, as well as in the matter of exhibits and artistic conception, it will be vastly greater than any world's exposition that has ever been held in any part of the world.

The foundation for the great exposition was laid in the raising of an original fund of $17,500,000, which amount was pledged to it by the people of San Francisco and California before Congress was asked to give it official governmental recognition.

Of this $17,500,000, a sum of more than $4,000,000 was raised within two hours by popular subscription at a great mass meeting held in the Merchants Exchange Building during April, 1910. This popular subscription was later increased by other pledges to the amount of $7,500,000.

In addition to the popular subscription fund, the state of California has taxed itself in the sum of $5,000,000 to aid the exposition and the city of San Francisco has authorized $5,000,000 worth of bonds for the same purpose.

St. Francis Hotel, opposite Union Square.

Approximately $5.000.000 more is assured through an action by the Legislature permitting the counties of the state to levy a tax not to exceed 6 cents on each $100 assessed valuation for the purpose of raising funds for county displays at the Exposition.

Of the 52 counties in the state of California, 38 already have levied the 6 cent tax, and it is estimated that the total amount raised in this way will be in the neighborhood of $5,000,000. In most instances this tax is spread over a period of five years.

On January 31, 1911, the national house of representatives took final action upon the matter of extending federal recognition and brought to an end a friendly fight between San Francisco and New Orleans, which had been contending for months for the honor of holding the exposition.

San Francisco won its case before the House of Representatives by a vote of 188 to 159 for New Orleans. On February 8th, 1911, the Senate committee of Congress reported unanimously in favor of San Francisco and the bill was passed a few days later. It was signed by President Taft on February 15th, 1911.

Ground was broken for the exposition on October 14th, 1911, at the Stadium in Golden Gate Park, President Taft turning the first spadeful of earth which marked the actual era of exposition construction. Complete plans for the exposition have been prepared and approved since that time.

On February 2d, 1912, President Taft assured that the necessary funds were available and that a proper site had been selected for the holding of the exposition, issued a proclamation inviting the nations of the world to participate.

Twenty-four states outside of California already have made appropriations for participation in the exposition, while action is pending before the legislatures of several other states. Sites were selected by the following states: New York, Pennsylvania, Nebraska, Arizona, Utah, Washington, Oregon, New Jersey, Colorado, South Dakota, Nevada, Missouri, Minnesota, Idaho, Kentucky, Montana, Philippine Islands and Hawaii.

Montgomery Street from Market, with Crocker National Bank Building on left and Wells Fargo Nevada National Bank Building on the right; Mills Building in the background.

The following foreign countries have accepted the nation's invitation to participate in the Exposition: Guatamala, Bolivia, Hayti, Mexico, Honduras, Salvador, Costa Rica, Panama, Peru, Dominican Republic, Japan, Canada, Ecuador, France and Uruguay.

The site for the exposition proper comprises a tract of approximately 625 acres, including a portion of the Harbor View district and government property within the Presidio and Fort Mason. It has a frontage of nearly three miles on the bay of San Francisco just within the Golden Gate and is in a natural basin surrounded by hills.

The chief exhibit palaces will be 13 in number. They will be devoted to fine arts, agriculture, education, manufactures, varied industries, liberal arts, machinery, mines and metallurgy, transportation, horticulture, stockyards, stock pavilion, automobiles. Their combined area will amount to 3,731,500 square feet.

Mr. Frederick J. V. Skiff, who is conceded to be one of the greatest exposition authorities in the world, is Director in Chief.

There will be a horticultural display of 50 acres within the grounds, 12 acres of railroads and miscellaneous outdoor exhibits, a children's play ground and a 50 acre drill and aviation field. Ten acres will be devoted to the government exhibit, 40 acres to state buildings and 37 acres to foreign buildings.

The exposition gates will be opened February 20th, 1915, and will close December 4th, 1915, giving an exposition period of nine and one-half months.

The Bishop of Central New York writes in *The Gospel Messenger* as follows:

"The Singing of Praise be to Thee, O Christ after the Gospel, and of the 'Blessed is He that Cometh, etc.' before the Prayer of Consecration, are not lawful in our service. The former was proposed in the 'Book Annexed,' as the report of the Revision Committee in 1883 was called, but it was distinctly rejected in the final revision of the Prayer Book adopted in 1892, and the latter was not inserted into the Eucharistic Office, and consequently they have no more right to be used than anything else that one might choose to introduce anywhere in the service. Similar objection does not hold, however, in the case of 'Agnus Dei' after the Consecration, because the Rubric there provides for the singing of a hymn, and that portion of the Gloria in excelsis may be used as well as any other hymn, if people prefer it. The one great necessity in the case is to keep within the law."

The Rev. J. Chauncey Linsley of Torrington, Conn., has declined his election as Bishop-Suffragan of Connecticut.

Bishop Burch's daughter, whose illness prevented his trip abroad, is much better. The family are at Riverdale-on-Hudson.

Bishop Wall of Vermont has written to his diocese from England that his health has not materially improved and urging the selection of a Bishop-Coadjutor.

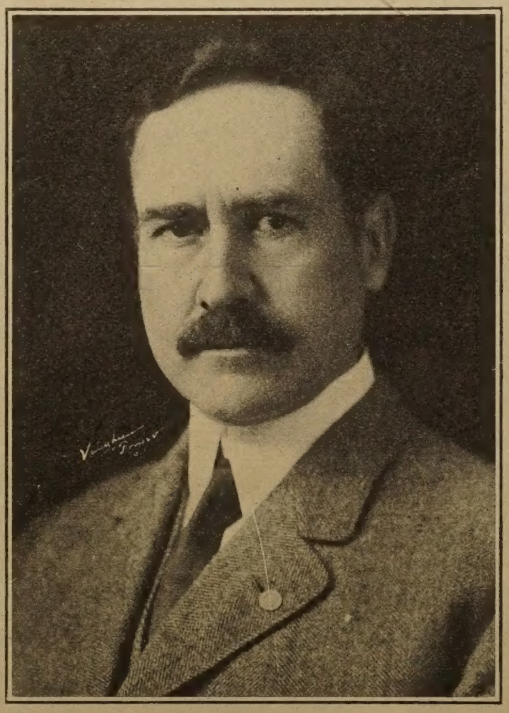
Bishop Charles C. Grafton of Fon du Lac passed away, at the age of 82, on Friday last, August 30th. Bishop Grafton was beloved by his people, and his earnest words will be missed, especially at the conventions of the Church. The writer of these lines will never forget the deep impression he left at the Brotherhood of St. Andrew Convention held at Milwaukee three years ago.

Mark Twain at Close Range

By Rev. Dr. Edwin P. Parker.

In looking through a collection of autograph letters my attention has been arrested by several from the late Mr. Clemens, two of which, at least, seem worthy of publicity, as disclosing certain interesting operations of his mind.

The first one which is herein quoted relates to music or musical effects. Mr. Clemens had a musical ear and taste, and we had a common interest in this matter. He had been pleased with some songs, especially with a setting of Thackeray's "Church Gate," which I had given in the privacy of his and Mr. Warner's



Charles C. Moore,
President Panama-Pacific Exposition Co.

home, and, as his letter shows, had formed a very extravagant opinion of my poor ability at musical composition. From him I received the following epistle, undated,—many, many years ago:—

"Dear Mr. Parker: I wish you would compose a certain piece of music. I have imagined it all the morning, that is, imagined I was listening to it, but of course it was only blended sounds, not articulated nor organized. Theme! 'The splendor falls on castle walls, and snowy summits old in story.' (The Bugle Song by Tennyson.) I imagined a quartet of male voices without accompaniment, down to 'Blow, Bugle Blow'; then a few notes from a bugle behind the singers or the scenes. 'Set the wild echoes flying'! bugle notes repeated; then 'answer echoes,' the bugle notes softly imitated by a concealed flute at the other end of the house, or in another room. And so on. 'O hark, O hear'! (flute) 'how thin and clear'! (flute) and thinner (flute) clearer (flute) farther going (flute) 'how thin and far (flute) from cliff and scar (flute) the horns of Elfland faintly blowing.' Well, it does look like the very nation on paper, but it sounds well when it is fading and receding in my mind's ear. May be the song has been already set to music,—then it has been poorly done and nobody sings it: So I wish you would do it over again, and do it right. Won't you?

"Yours truly,

"S. L. Clemens."

It need not be said that I never attempted that task, but I thought then and still think that Mr. Clemens' letter afforded a very charming glimpse of his fair imagination.

Some time in December, 1880, I so far ventured upon the strength of a delightful friendship with Mr. Clemens, as to write him a full and frank letter, of which I have no copy, but the burden of which was as follows:

"You have established your fame as a writer of humorous works; but your powers of thought and imagination, and your almost unequalled command and use of vigorous and sinewy English, should enable you to achieve distinction and fame in some serious literary work. Why not prepare for and attempt it?" In reply to this appeal I received from Mr. Clemens the following letter, dated Christmas eve, 1880:—

"My Dear Parker: I thank you most sincerely for those pleasant words. They come most opportunely, too,—at a time when I was wavering between launching a book of the sort you mention, with my name to it, and smuggling it into publicity with my name suppressed. Well, I'll put my name to it, and let it help me or hurt me as the fates shall direct.

"It is not a large book, so I have not scrupled to ask Howells and Twitchell to run over the manuscript and advise me what to modify and what to knock out. I must go warily seeing this is such a wide departure from my accustomed line.

"Howells has read it and he winds up his four pages (mainly of vigorous approval) with the remark,—'I think the book will be a great success unless some marauding ass who does not snuff his wonted pasturage there, should prevail on all the other asses to turn up their noses in pure ignorance. It is such a book as I would expect from you, knowing what a bottom of substance there is to your fun; but the public at large ought to be led to expect it, and must be.'

"Howells found fault with two things, some descriptions of English court ceremonials which he wants shortened, and a story of a boy, a bull, and some bees, which he won't have in the book at all, because he says it lowers its dignity, so I guess I'll have to snatch that out.

"But what I'm coming to is this:—Will you, too, take the manuscript and read it, either to yourself, or, still better, aloud, to your family? Twitchell has promised me a similar service. I hoped to get criticism from Howells' children but evidently he spared them, which was carrying charity too far!

"Merry Christmas!

"Yours truly,

"S. L. C."

Of course I was willing and delighted to read the manuscript, and Mr. Twitchell and I read and digested it, agreeing fully with Mr. Howells in regard to its merit. It was the story published under the title of "The Prince and the Pauper,"—a work on which Mr. Clemens had expended

prolonged and patient study, and which many regard as the finest and best of all his writings. And yet, what Mr. Howells suggested came partly true, and various folk, not scenting their wonted pasturage there, gave it scant attention. Nor is it unlikely that Mr. Clemens, somewhat disappointed, concluded that he must follow his old line of work.

The story of the boy, the bull, and some bees, which Mr. Howells fortunately pursuaded the author to eliminate, was published in some journal of a Hartmord Bazaar, June, 1880. It probably would have ruined the book; Without speaking of other excisions, one particular thing which both Mr. Twitchell and I regarded as a distinct blot on one page, held its place against all suggestions. Of course I shall not indicate the page or the blot. For myself, I have ever regretted that Mr. Clemens did not further pursue that new line of literary work, since his success in that charming story indicated an ability to win distinction in the highest realms of literature.

In lighter vein are one or two letters of Mr. Clemens'. At one time I had sent him an essay or address, saying, "You may glance at this as you lie at leisure by land and sea." In reply he wrote:—

"When I read the words, 'You lie at leisure,' I was for a moment shocked and a little hurt, for you seemed to be charging me with lack of spirit, energy and industry in my calling. I thought it strange in you, after knowing me so long and well; but another glance showed me that you meant no harm (in describing me as lying at leisure)."

In another letter—whose reference to some sort of "indebtedness" is now without meaning to me—he wrote:—

"My Dear Parker: Being taken suddenly sick, and the doctor, considering the attack a serious one, I was minded to wipe out that indebtedness, and the sin of it, with an hundred and fifty dollars. But, thanks to a kind Providence, I am wholly out of danger this morning and recovering quite fast!"

Having mentioned Mr. Clemens' enjoyment of music, I am reminded of what occurred one Sunday morning in the church of which I was then the minister. Congregational singing prevailed in Dr. Twitchell's church, at that time, while the South Church had a fine choir of which it was justly proud. Now and then, when Dr. Twitchell was absent, Mr. and Mrs. Clemens would stray away from their accustomed place of worship and come to the South Church, to hear—as he was fond of telling me—the music there. Accordingly, one Sunday forenoon he so came and he and his wife were seated in the pastor's pew. In due time the ushers proceeded to "take up the collection," a part of the service for which he was not prepared. He saw them approaching him, and looked to his wife for relief. She was unable to assist him and shook her head to that effect. There was no time for reflection, for the crisis was at hand. He met it heroically and in an original manner, for as the plate was thrust towards him, he looked up calmly to the young man who held it, and hoarsely whispered, "Charge it, please!" The young usher nearly had a fit(and some who overheard that whisper forgot for a while the solemnity of the sanctuary.

In 1875, according to my memorandum, a notable spelling match took place at the Asylum Hill Congregational Church, in which some thirty persons, under their respective captains, took part. Among these contestants were Dr. Burton, Judge Carpenter, Charles E. Perkins, Mr. Clemens, Mr. Twitchell, Charles H. Clark, General Hawley, Miss Trumbull, Miss Blythe, Miss Burbank, and Miss Stone. At last there were left standing only Dr. Burton and Miss Stone, and the gallant doctor took the first opportunity to make an error, and so to leave Miss Stone the winner.

But this notable contest was preceded by a preliminary speech, in which Mr. Clemens wittily criticised the supposed necessity of having any uniform and arbitrary way of spelling words. Among several amusing illustrations of his argument was one as follows: "I have a correspondent whose letters are always a refreshment to me, there is such a breezy, unfettered originality about his orthography. He always spells Kow with a large K. Now that is just as good as to spell it in the conventional way, with a small one! It is better, for it suggests to the mind a new, grand, and impressive creature." Nevertheless, in the contest that ensued, Mr. Clemens produced no "superb effects of variegated spelling," but stood up among the last five, if my record is right, only Mr. Clark, Miss Keep, Dr. Burton and Miss Stone outclassing him.

I may as well, in closing, recall my first interview with Mr. Clemens, the beginning of a long and pleasant friendship. It was back in the sixties, when he was visiting Hartford on business, that one summer evening Dr. Twitchell brought him along with him to my house on Congress street. He had then only begun to be famous, but that evening was one of enchantment.

One of the several stories he told on that occasion struck deep and stuck fast in my mind, and I have never seen it anywhere in print. Briefly and barely it was a story of a particularly rough, godless, and wicked mining-camp in California, named Devil's Gulch. Thither came a genuine sky-pilot who in time won the hearts of the men, and wrought a real reformation of the camp. He finally suggested a change of name for the camp, and the men, acting upon the suggestion, held a meeting by themselves, and finally voted unanimously to change the unworthy name of their hamlet, and substitute for Devil's Gulch, the name of Jehovah Gap!

In one of his poems Mr. Emerson speaks of hearing a bird sing at morning in an entrancing way:

"I brought him home, home in his nest, at even,
He sings the song, but it cheers not now,
For I did not bring home the river and sky."

It is so with this old story, for I have not brought, could not bring home with it Mark Twain's inimitable narration of it. What the river and the sky and the dawn and the alder bough were to the sparrow's song, Mr. Clemens' manner, method, personality and atmosphere were to all his various stories. In this minor and (as I suppose) hitherto unpublished one, there was no suggestion, as he told it, of any irreverence, but contrariwise, it smacked of a rough, honest, though somewhat droll and surprising effort towards piety and propriety.

May it please Dr. Twitchell to pardon me this trespass and these few gleanings in a harvest-field that really belongs to him.—*Hartford Courant.*

The number of Indians in the United States is increasing. The last census shows 266,000 as against 237,000 in 1900. So far from being a vanishing race, ethnological experts say that there are more Indians now living in North America than in the days when the white man made his first appearance.

GENERAL CHURCH NEWS.

A missionary from China says that one of the most effective agencies in organizing and directing Chinese public sentiment against the uses of opium was the report of the International Opium Commission, which met in Shanghai in 1907. That conference was arranged for by an American diplomat; its presiding officer was a bishop of the American Church, who also had a large share in framing the report. The report was translated into Chinese by the Rev. Dr. Pott, of St. John's University, Shanghai, and its Chinese form had a wide circulation.

On July 12th the annual service of farewell to missionaries going to distant fields was held in the chapel of the Church Missions House, New York. The number of recruits this year is unfortunately small—only ten new missionaries being under appointment. Their names, and the fields to which they are going, are as follows:

Alaska, Mrs. Guy H. Madara; Hankow, Miss Louise L. Phelps, Miss Evelyn A. Taber, Miss Ada Whitehouse; Honolulu, Miss Roberta S. Caldwell; Shanghai, Mr. and Mrs. Joseph F. Putnam, Miss Margaret Hart Bailey; Wuhu, the Rev. Edward K. Thurlow and Mrs. Thurlow.

Upon the invitation of the Minister of Home Affairs and with the evident approval of the members of the Japanese Cabinet, a conference of represenatives of Shinto, Buddhism, and Christianity, was recently held in Tokyo. All the thirteen Shinto sects were represented, as well as twenty or more Buddhist sects. The seven Christians, among whom was the Rev. Dr. Motoda, headmaster of St. Paul's College, Tokyo, represented the Baptists, the Congregationalists, Episcopalians, the Greek Church, the Methodists, the Presbyterian and the Reformed Churches, and the Roman Catholics. The Minister of Home Affairs, in welcoming the conference, expressed appreciation of what had been done in the past by the representatives of the different religions "to guide the minds of the people and better moral conditions.' He hoped for a continuance of such effort in the future and had asked for the conference in order that there might be a better understanding between the governmental and religious forces to the end to be aimed at.

The Summer, from the point of view of the Board of Missions, is the opportunity of the individual Churchman. As everybody knows, diocesan and parochial machinery slows down during this season, if it does not come absolutely to a standstill. Congregations are scattered, and little can be done at the Church Missions House beyond gathering up the loose ends of the year's work and then waiting as patiently as may be in the hope that the amount needed to avert a deficit—some $40,000 in the present instance—may be forthcoming. But churches, schools and hospitals continue at work, and missionaries stay at their posts and must be housed and fed as well—or as ill—as in January and February. From which it appears, as was aforesaid, that August is the opportunity for the individual Churchman to enable the Board of Missions to fulfill its obligations and begin its new fiscal year in September without the dreaded deficit. Contributions for this purpose in any amount may be sent to the President, Bishop Lloyd, the Treasurer or any of the Secretaries at the Church Missions House, 281 Fourth Avenue, New York.

From the Editor's Desk

For the first time there has come to the editor's desk a copy of a publication called "The Truth about God and Life." We would warn you against ever reading it. It tends to sicken you at heart. It makes you shudder in horror at the repudiation of Jesus Christ and the Gospels that it contains, and the brazen and sacriligious tone of utterances. It claims to be the official organ of "The Church of Humanity," and boasts three hundred members. Let us thankful there are no more.

The organization bases its belief or rather its unbelief on the discoveries of one "Kerr," and it is supposed that it was he who wrote the five commandments and the catechism which the readers are bidden to commit to memory. We would not have given the pernicious movement this much space did we not believe that such publications should be forbidden the use of the mails as their doctrines are the opposite of elevating, and ours is a Christian nation.

We learn that the Rev. William F. Phillips, formerly rector of St. John's Church, Portage, Wis., is to make his debut on the stage in "The Servant in The House." If Mr. Phillips truly believes that he can do more good for humanity on the stage we cannot see that we should criticise his action, but let us hope that he stick to uplifting plays similar to the one he has chosen for his first appearance, and is not swept along other paths by the glamor of the footlights. We had a narrow escape recently in this department when one of our clergy contemplated a similar step. The fact that he had achieved some notoriety of an unpleasant nature and was forced to resign his charge led to his seeking this field of activity, but friends prevailed on him not to carry out his purpose.

Headed "An Appreciation" the following appears in St. Andrew's Parish Visitor, Yonkers, New York. Truly opinions differ:

"Cardinal Newman, who is still being extravagantly celebrated and apparently will continue to be to the end of time, has recently been the subject of a series of papers in *The Churchman* and of a long article in *The Living Church*. As it strikes us, he was the most and most morbidly self-centered and self-absorbed individual on record in the pages of Church History. At the same time, and in spite of his studied abuse of the Church of England after he had parted company with her, he remains the object of as fulsome and snobbish adulation on the part of our English brethren and their imitators on this side of the water as has ever visited upon any historical character we can think of without taxing our memory in this hot weather. A sentimentalist of the first order, his undeservedly popular collect, 'Lord support us all the day long of this troublous life,' breathes a morbidity that is repellant to any mind schooled in the wholesome directness and simplicity of the Prayer Book collects. His elevation to the cardinalate was a bit of ecclesiastical politics designed to flout the Church of England. He never became a thoroughgoing Roman Catholic despite his labored efforts to argue himself into the conviction that he was. Disliked and distrusted by his colleagues and the authorities, he grieved to the last over their lack of appreciation. He never got beyond being John Henry Newman."

An ordinance passed in the City of Portland providing that those who are not provided with seats on street cars will have to pay only either 2½ cents or 3 cents for standing room should be signed by the mayor, and should be copied by every city in the country. Roughly the plan is this: A passenger on entering a crowded car need only pay 3 cents. This entitles him to a transfer and to all other privileges of the ordinary patron, and should the car become gradually empty he is entitled to a seat without additional fare as soon as he can get one. It is provided that books of 100 tickets shall be issued by the company for $2.50. Two will be required of a passenger if there is room for him to sit down, but only one if there is not. This reduces the fare for standing room to 2½ cents. If this regulation were put in force on all roads it would soon redound to the benefit of the great idle class of people who cannot afford automobiles like the street car magnates possess, and who must use the cars.

When a merchant holds a special sale in his store he hires a great many extra clerks to take care of the additional trade. If he did not the public would not patronize him no matter how attractive were his bargains. When an emergency arises and a traction company has a rush they should put on more cars. Some of the vehicles now in use on the street railroads on the Pacific Coast especially in Oakland and San Francisco resemble cattle cars more than anything else. There is room for two people standing to one person sitting. Portland has started a most welcome reform.

Sunday, September 1st, was Labor Sunday and so observed in many of the Churches all over the country. The sermon printed in this number by Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley, is interesting from the labor standpoint.

Mutcuhito, the late Emperor of Japan, has been called the greatest of all Japanese monarchs. He was a progressive ruler and during his reign the country became a really great nation. The new emperor Yoshihito is expected to carry out his father's policies.

Our good friend "Dominic" had something to say about smoking among the clergy some little time back. Behold what we found in *The Living Church*:

A western priest writes of a case as illustrating the force of bad example on the part of the clergy. A young Church worker, aspiring to holy orders, went wrong, and was found at last in a rescue mission. The head worker was asked whether the man would persevere. "I fear not," he replied, "for in this rescue work I find that no man will give up liquor permanently who will not give up smoking. When I urged him to make that renunciation, he said, 'My Bishop smokes!' and that was the end of it!" Myself, I forbear any comment, lest I should be thought disrespectful to that apostolic order which should always breathe the ordor of sanctity.

The article published in this issue by the Rev. Dr. Edwin P. Parker is most interesting, touching as it does such intimate chords in the life of the beloved Mark Twain. Dr. Parker is spoken of by Bishop Nichols as "a Nestor among Hartford pastors and a valued friend in my Hartford days."

The co-operation of the clergy is asked in supplying suitable sermons for "The Pacific Pulpit" department of this paper. It seems to us that it is a privilege that a priest should be glad to avail himself of, to thus be able to extend his sphere of influence beyond the immediate boundaries of his diocese. It certainly means something to those who are trying to do the most possible good in the world to be able to talk to some one who may be starving for the very message you have to give him.

We are happy to say that most of those who have been asked to contribute to this department have done so cheerfully, and we do not want to criticise harshly any who may have refused to do so or who may be led to decline in the future. There are some ministers who never write out a sermon, and others who are over modest and shrink from publicity. To the latter we may say that we will not publish the name of the writer if there is a special request to this effect, although we prefer that the contributions be signed.

Before passing from this subject, however, we must confess to the opinion that some of those who will not give our readers the benefit of their sermons have not deliberated on the importance of seizing every oportunity of being of service to their fellow man. For instance it was with real pain and disappointment that we received the following communication from a clergyman whose sermons we have listened to with great interest and from whom we have received a message: "I thank you for your suggestion but I have no sermon suited for publication."

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AN INDEPENDENT CONTRIBUTED SURVEY.

Some Points of View.

No. I—On non-Episcopal Ordination:—

In a "New York Churchman" of recent date were some random remarks under the title "A Plea for Church Unity" in which the author makes the astounding statement that the necessity of Episcopal ordination for validity of Orders "is not a doctrine of the Episcopal Church." Are we, then, to believe that "the Episcopal Church" takes the absolutely sectarian attitude that non-Episcopal "orders" may be valid for "other communions" but not inside our own high board fence? How can a man who believes this plead for Church Unity and still stand as a living Episcopalian bar in the way, preaching and teaching and establishing an institution which according to his own point of view is committed to a position antagonistic to unity? We take no time in discussing his statement as true or false doctrine; we only mention it as revealing a curious (and rather common) point of view.

No. II—On Heresy and Schism:—

From a denominational paper we learn that, in Pasadena, "during the summer, the Presbyterian, Episcopal and 1st Congregational churches are uniting in the evening service, holding services at the different churches in turn."

This arrangement also obtained last summer. Also we learn that at a recent anniversary of the "First Congregational Church" in Los Angeles "Dean McCormack, President of the Church Federation, brought friendly greetings." And yet every one of the Church clergy involved in these things is supposed to get down on his knees and solemnly pray in the Litany—"From all false doctrine, heresy, and schism, Good Lord, deliver us." This is not mentioned in any mean spirit of personal criticism but to show what curious points of view some people hold.

No. III—On Historic Worship:—

Dean Hodges recently wrote an excellent article on Cranmer. But in writing of the reaction under Queen Mary he says, "The Mass came back." Did it ever go away? Not if the Prayer Book of Edward VI is correct, for it calls the service "The Holy Communion, commonly called the Mass." So, while in the business of pointing out curiosities, is not this one—namely, the point of view of a man who ministers today that service once "commonly called the Mass," and yet in the name of history can say that "the Mass came back," thus implying that previously there had been no Mass? Or if the words were written in carelessness does that betoken a serious point of view as to accurate truthfulness in such a matter as this? And the same carelessness of expression may be seen elsewhere in the article. Oh, Truth, what things are done in thy name!

No. IV—On Nomenclature:—

A good churchman stands up in service and before God professes belief in his Church as being "One, Holy, Catholic, and Apostolic." Some one meets him at the door and says, "Are you a Catholic"? and he replies, "No, I am a Protestant"! Some one points to the building and asks, "Is that the Catholic Church," and he replies, "No, that is the Episcopal Church"! Was ever anything *quite* so absurd? Yes, there is *one* thing, and that is the point of view of the delegate to General Convention who votes against allowing our foreign missionaries to drop the word "protestant" from the title page of the Prayer Book when he *knows* that in that foreign country the people have been taught to believe that "protestant" means "infidel."

No. V—Of Truth:—

For a change let us have a denominational point of view. A leading protestant journal says:—

"Denver Roman Catholics have caused the suppression in the public schools of an American history objectionable to them; some Ohio Episcopalians have similarly argued against a certain English history; Minneapolis Jews are organizing a protest against The Merchant of Venice. Add to these the mutinous attitude of many youngsters toward the three "R's," and our educational system seems tottering to its fall."

A truly broadminded person might recognize that we and the Romanists are honestly seeking historical truth and the Jew racial justice for the *benefit* of our educational system in this matter as well as of ourselves. But those who are so strongly "protestant to every error of man" do not seem to be quite so "Catholic for the truth of God" when "denominational" interests are involved.

We might bring forth a few more "points of view" that are indeed fearfully and wonderfully made and maintained, such for example as the attitude of some people on Confession, with the Ordination Service staring them in the face; or the attitude toward Vestments etc. taken by many who call themselves members of "the historic Church" and claim to know something about psychology as well; but this is enough for one time.

But This Also.

Death stared a woman in the face "You don't seem a bit afraid," said Death. "Oh, we get used to being stared at," replied the woman.

No wonder, considering the way they dress (?); but perhaps this also is a matter of "point of view"— on the principle that if no one wore any clothes no one would think anything about it! Clearly, then, there is only one thing for the women to do—put more on, or take more off. But, in all seriousness, is it too much to ask that Christian women, especially churchwomen, should give this matter a little thought? "To the pure all things are pure"— yes, perhaps, in a certain sense which is easily capable of being utterly debased by anyone who desires to do so. And who said we were pure, anyway? The Adventists at their recent convention took strong ground upon this question—radical, of course. But after all—where is the sweet, modestly yet becomingly attired woman of our congregations, not trading her vulgarly displayed beauty for complimentary (?) stares, but adorned with simplicity and the beauty of holiness? The clergy may not be called upon to foresake the Gospel to refer to such matters; but they may be allowed to think sometimes that certain parties ought to be sent home; and there is at least *one* thing they can do, namely—forbid absolutely lowneck gowns and other means of physical display at Church weddings.

How Shall the Clergy Live?

In a recent conversation a clergyman of Connecticut set forth his financial situation somewhat as follows:

"It is impossible for me, with a wife and three children, to live upon $1,000, even though I have a rectory. Last year when I closed my accounts I found myself $200 behindhand. Although I have not had a vacation for twenty-five years, I gave up my last summer's holiday, took off my clericals, and went out and earned $200. At the end of the time my employer made me an offer of $1,800 for the first year, and he assured me that in the following years I could easily have an income of from $3,000 to $4,000. To withdraw from the ministry would distress me beyond measure, but I begin to think of my future. Even if I have no accident or illness before that time, I wonder where, when I am seventy, I am to get a cup of tea and a piece of bread for my wife and myself."

Can any loyal Churchman hear such a statement as that without a flush of shame? There was no tone of bitterness or disappointment in the voice of the speaker. He was facing facts. When he found himself behind in his finances he did not borrow money, nor beg it, but he used his vacation and earned it. Moreover, his ability was at once appreciated by one who knew what a man is worth.

Now two facts seem to face us: (1) A man with a family cannot live as a clergyman is expected to live, upon $1,000 and a rectory. (2) Yet the Church demands that its clergy shall do precisely that.

It is patent, however, that a move to correct this state of things is beyond the province of the rector. It is an opportunity for the Christian business man to render a peculiar service to the Church of God. It is not only possible but probable that a systematic personal canvass or some other direct approach to each parishioner (the circular method excepted), would in a week or so change a painful situation into a satisfactory one. Can any parish which does not pay a stipend upon which a man can live afford to postpone indefinitely the honest facing of this question?

The Decay of Faith.

The editor of the Pacific Unitarian says that there fell recently into his hands several programs and other records of early-day activities in Unitarian circles in San Francisco. Among them being the order of services at the dedication of the house of worship of the First Unitarian Church on the 17th of July, 1853.

Bryant's hymn, "O Thou Whose Own Vast Temple Stands," was sung and there was an original hymn by the Rev. Frederick Gray, the pastor. It was as follows:

O, Thou! to whom our fathers prayed,
When in their frail bark, tempest driven,
Firm in their faith and undismayed,
They raised their hopes from earth to Heaven!

Thou! by whose power that feeble band,
Wave-tossed on cold Atlantic's coast,
Have hallowed this our happy land,
The home of Freedom's host!

Thou! at whose word the faith they bore,
Hath onward sped from sea to sea,
Till here on calm Pacific's shore
It lifts our trusting souls to Thee!

God of our fathers, through thy Son,
We dedicate this house to Thee!
Oh! bless our labors here begun,
With faith, with hope, with charity.

And may our Savior's teachings here,
His life, His death, His matchless love,
Calm every doubt—remove each fear,
And fit us for Thy courts above.

When we remember how far modern Unitarianism has departed from these ideas, we may realize how aptly this hymn illustrates that decay of Gospel faith—I had almost said "*degeneration* of faith"—which has marked the course of a great deal of protestantism. So much for rationalism and the constructive force of a religion of negations. In the words of Edmund Burke:—"A man is certainly the most perfect protestant who protests against the whole Christian religion." And if this seem rather strong it might well be viewed in the way it was expressed so long ago as 1851 by Henry Philpotts, Bishop of Exeter (in many ways a gentle soul):—"It is not with anything like a wish to carp at words that I vow my ignorance of what is meant by the phrase '*the protestant faith.*' 'Protestant' and 'faith' are terms which do not to me seem to accord together; the object of 'faith' is Divine Truth; the object of 'protestant' is human error. How, therefore, can one be an attribute of the other"?

How, indeed? I leave the answer to those who say in the creed, "I believe in the Holy Catholic Church," and then fight for the name "Protestant Episcopal."

—DOMINIC.

A Well Known Men's Club

A Living Evidence of one way the Church can Serve the Community.

The fame of the "Emerson Club" of San Luis Obispo has reached both the Episcopal and the Editorial ear, with the result that a request has been handed down to me for a "writeup." That the organization is unique, and that the Rector is not "ruler" of the Club, are both apparent from the very name. The Rev. C. H. L. Chandler, of S. Stephen's Church, suggested the formation of the "Emerson Club," and there his actual leadership came to an end, although he has always been allowed to act to a certain extent as "the power behind the throne." The Club was organized Sept. 7, 1911, the original idea being a Church Club pure and simple; but it soon became apparent that a wider work could be done with a more open organization. Hence the name—even though it be that of "the patron saint of Unitarianism," and hence the following rather suggestive list of "Church affiliations" of the members:—Churchmen, 10; Presbyterians, 3; Methodists, 3; Roman Catholic, 1; Baptist, 1; Lutheran, 1; Unitarian, 1; No church, 4.

The Club meets on the first and third Thursday evenings of each month in the Guild Hall. At each meeting some member, according to his turn, reads an original paper and this is then discussed. After the discussion light refreshments are served and general conversation follows—sometimes of so interesting a nature that on more than one occasion several members have remained till after midnight.

Those who have tried to do work of this kind will be enterested in knowing what the men talked about. The following lists are therefore given from the "official souvenir" program recently published by the Club:—

Program.
1911

September 21—The organization of Railroads, George Merritt.

October 5—The World Movement for Peace, Dr. Wm. Capps.

October 19—The Social Aspects of the Ethics of John Calvin, Irvin A. Blackwood.

November 3—The Insurrection in the Philipines from the View-point of a Soldier, Dr. George A. Snyder.

November 16—The laws of Ancient and Modern Peru, P. C. Kibbe

November 23—FALL DINNER (See below).

December 6—Land as a Basis for Monetary Value, Henry G. Harwood.

December 21—Historical Landmarks in San Luis Opisbo, Wm. N. Davis.

Program.
1912

January 4—Corn Products, Karl McMurry.

January 18—Spanish Control in California in the Eighteenth Century, E. B. Smith.

February 1—Julius Caesar: A Present Day Appreciation, Arthur H. Mabley.

February 15—What is True Patriotism? Dr. Perry Worden.

February 24—Surgery: Past and Present, Dr. Wm. M. Stover.

March 7—Some Observations in Child-Training, The Rev. C. H. L. Chandler.

March 21—The City Beautiful, Ira J. Condit.

April 4—Sanitary Milk: Its Market Value, Dr. Charles Eastman.

April 16—PUBLIC SYMPOSIUM (See below).

May 2—Athletics in Secondary Schools, J. W. Nelson.

May 16—Sex-Hygiene, A. D. King.

May 30—Cement History, Robert W. Ryder.

June 6—ANNUAL BANQUET (See below).

June 20—Divorce, Senator A. E. Campbell.

These papers, as a rule, were prepared by men more than ordinarily well fitted to treat the subject in hand, as for example the one on "The organization of Railroads" which was delivered by the Chief Dispatcher of the Southern Pacific; that on the "Philipine Insurrection," by a soldier who had seen actual service in the Philipines; and the "City Beautiful," which was read by the head of the Department of Horticulture and Botany at the State Polytechnic School located in San Louis Obispo. The papers, with more or less of the comment passed thereon, were reported (sometimes in full) by the local newspapers, and this has spread far and wide the influence of the Club.

The programs of the "Fall Dinner," "Public Symposium," and "Annual Banquet" are worth giving as showing what kind of topics busy men are willing to meet to discuss:—

FALL DINNER
November 23, 1911
TOASTS.

Our Citizenesses, A. D. King.

The Club's Purpose, Irvin A. Blackwood.

A Soldier's Reminiscence, Dr. G. A. Snyder.

Our Club and Other Clubs, the Rev. C. H. L. Chandler.

Stories of the South, Wilmer Muma.

The Social Function of a Club, Dr. Perry Worden.

Emersonians in the Judicial Balance, Superior Judge E. P. Unangst.

Toastmaster—Arthur H. Mabley, A. M.

Public Symposium.
April 19, 1912
PART 1

Introductory Address, The President.

San Luis Obispo in History, E. B. Smith.

San Luis Obispo and Commerce, George Merritt.

Civic San Luis Obispo, Irvin A. Blackwood.

Religious Life in San Luis Obispo, The Rev. C. H. L. Chandler.

MUSIC

Solo: "The Little Boy Blue," J. J. Condit; Accompanist, Miss Caroline Callender.

PART II

San Luis from an Aesthetical Standpoint, Dr. Perry Worden.

Professional Life in San Luis Obispo, P. C. Kibbe.

San Luis Obispo and Education, Henry G. Harwood.

Politics in San Luis Obispo, Senator A. E. Campbell.

Annual Banquet.
June 6, 1912
TOASTS

The Emerson Club and Its Mission, Arthur H. Mabley, A. M.

World-Movements, Hon. E. P. Unangst.

The Ills of the Club, and their Cure, Dr. Wm. Stover.

San Luis Obispo, George Merritt.

The Ladies, Senator A. E. Campbell.

The Men, Henry G. Harwood.

The Emerson Club's Future, Dr. Perry Worden.

Toastmaster—The Rev. C. H. L. Chandler.

Committee on Banquets:—Henry G. Harwood, Chairman; Wm. N. Davis, P. C. Kibbe.

Ladies were in attendance at these three meetings (only), about 125 of the best people in the town being present at the "Public Symposium." The Club has proven a success as a means of utilizing the stored up mental forces of a group of men which otherwice would have been entirely lost to the public; therefore it has had no small amount of influence in shaping the general thought of the community. It has stood for the transmutation into active service of the Christian ideals of its members;—all its officers were Churchmen. It stands today, in some ways, the most potent factor for good among the men in the community. It not only has aided in leading the best thought, but it has also largely influenced the social life of the town. While it is not a 'Church' Club, it has brought the Church very prominently to the forefront in the community at large.

As an indirect influence of the Club the ministers of the county have formed a similar organization among their number to be known as the 'Pulpit Club.' It is to meet four times a year when a paper on some timely topic will be prepared by one of the members and later be discussed by those present. There are some thirty odd ministers of various denominations in the county and most of these have signified their intention of joining the new organization. Two meetings have already been held, one when a permanent organization was decided upon, and the other when the organization was perfected and the Rector of St. Stephen's gave an address upon "The Solidarity of Humanity

a Suggestive Basis of Unity." This is certainly an interesting "by-product," whatever one may think of the "Emerson Club" and the value of its work. One need not even know San Luis Obispo to be able to tell from a glance at the names on the program that it *is* possible to intrust strong men in a Club which is free from petty sectarian spirit. No doubt "the time, the place, and the man" have much to do with success or failure; but nevertheless the success of this Men's Club ought to set the clergy and other leaders to thinking. Perhaps it can be done in *your* town.

CONTRIBUTED BY E.

Some World Circuit Saunterings

XII.

Mount of Beatitudes—Cana—Nazareth—Plain of Esdraelon—Carmel.

"To tell of Thy loving-kindness early in the morning" was an instinctive note of thanksgiving for the privilege of passing through those sacred hills and for the exhilaration of air and outlook as we began the day with the start from Tiberias for Nazareth. The summit of the roadway just back of Tiberias affords a view of the Sea of Galilee, embosomed in the hill country, which is like a psalm set to music in itself. The just idea of the effects of the glinting waters and rounded sky-line and Springtime verdure as the setting for the reveries upon the mighty peopling of the past, defies the pen, it makes demand for its expression as of old "Upon an instrument of ten strings and upon the lute: upon a loud instrument and upon the harp."

And as if to continue the musings over things beyond speech, one of the first points of interest on the drive is the supposed "Mount of Beatitudes," a gently descending slope then covered with wildflowers, the attractive carpeting of which turned our eyes as the Blessed Preacher of the Sermon on the Mount had turned those of His hearers, to "Consider the lillies of the field." And then curiously enough in the immediate vicinity was a colony of Jews, brought there by philanthropic enterprise, from the less advantageous conditions of a country where they were strangers, to enable them to till again the land of their ancient people. What could be a more striking object lesson of the very providence taught by God's care for the lillies and the fowls of the air! And who knows but that it may be some stage of an answer to the prayer that their Heavenly Father will "fetch them home" otherwise to His Son.

Then on the drive we met a company of hundreds of Russian pilgrims trudging on their way to Jerusalem, most of them as well on in their pilgrimage of life as they were on their journey to their goal. And on their honest peasant faces there seemed to be a light of happy expectation that was a parable in itself of life's true peace amid all its dust and weariness of the way, in knowing that

"Faith's journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last."

One is rather glad that it cannot be certain that the traditional Cana of Galilee is the real place. There is nothing in the Cana through which our drive took us to appeal to the devout sensibilities of the two home-life miracles worked there, or of the fragrance and heydey of the reference to it in our Marriage Service. Hichens says of it: "The village is small, dusty, stony and crowded with children and flies. * * * A clamor for money pursued us down the hillside." And the rival Latin and Greek establishments feel it necessary to even up each other by showing rival water-pots from which the water was made wine!

Nazareth, however, is soon reached and as the roadway winds around down into the town there is a good general view of it. The place possesses only one spring and that fact affords reasonable assurance that "Mary's well" is a true identification and that just there were once seen those of the home of Nazareth fetching water as now the Spring is frequented by the motley and picturesque groups. One of the delightful legends about "Sunnyside" from Washington Irving, whose home it was, is that its spring was brought from Holland! That, however, would appear to be the only instance of a *portable* spring and so statistics are all against there ever having been any other spring in any other place in Nazareth, and this slight excursus here into the field of higher criticism seems to make that one spot shown the tourists a true postulate. But as to nearly all the other labels of sites and scenes, much as one might wish they were authentic, he cannot but have grave questionings as to whether the wishes of some centuries of tourists and theorists, who have been before him, are not father to the thought. However there is an interest just because so many have looked upon them, and even mistaken antiquity after a while gathers a human interest about it from the very multitudes who want to see it anyway, and beaten paths around fancied relics have a lure just because they are beaten. Successive generations of travelers are like the individual who tells the story so often that he finally believes it himself! And so we would not have missed, all said and done, the seeing what is claimed as Joseph's House, Workshop and all the rest. There was plenty that was old enough, and then the guardians enjoyed showing them. Toward evening we climbed one of the high hills through streets that no hyperbole could call either straight or broad and had a twilight view of some of the everlasting hills including Tabor, Little Hermon and Gilboa. Near the summit of the hill was an orphanage of the Church of England, whose good matron gave us some idea of its need and satisfactory working and "received us courteously," it being an especial pleasure to hear our own tongue and be in a Church atmosphere where there was such an abundance of everything else.

The proverbial Syrian sunshine flooded the hill-tops with its early morning rays to give us far reaching views just where we especially valued them in going from Nazareth to Haifa on the sea coast. For there opening out before us were heights and valleys made memorable by great events and turning points in both Old and New Testament history, such as at Endor with its witch, Harosheth Sisera's home, and Nain where the widow's son was raised, as well as nearer views of Tabor and Hermon, Gilboa and Carmel. A military man would find the Old Testament in many of its parts a veritable book of Strategy of Armies covering these parts. Crusaders times also have this same interest. Descending, the drive carried us across the historic plain of Esdraelon. Marks of extended cultivation here and there as if the overlook were over a great California Valley Ranch suggest what could be done in the way of developing again the acres of Palestine, if only the more settled conditions of government and of agricultural tenure were accomplished. A wealthy Greek of Beirout has bought up a greater part of the plain and is reported to find it a profitable investment. As to a realizing sense of the Plain of Esdraelon itself, sometimes called Jezreel and sometimes Megiddo, I owed much—and the some might be said once for all of many points in the Holy Land,—to Dr. George Adam Smith already referred to, and every visitor thereabouts should first with his map in hand read his XIX Chapter of Book II. (*The Historical Geography of the Holy Land, pp.* 379-410). Pointing out the five great natural gateways to sea and to desert, making Esdraelon "a vast theatre with its clearly-defined stage, with its proper exits and entrances," he asks "Was ever arena so simple, so regulated for the spectacle of war?" And he traces in outline" the arrival of those armies whose almost ceaseless contests have rendered this plain the classic battle-ground", from the victory of Deborah and Barak to the retreat of Napoleon through it in 1799. We rested our horses by the "brook Kishon" and I picked some pebbles from the brook bed to preserve in my collection. The modern railroad bridge which spans it near where we stopped suggests more of the "iron horse" than of the menacing horses and chariots of Sisera, but Deborah's thrilling words recall the part the brook played in overcoming the odds between the footmen of Israel and the chariot-steeds of Sisera. And we remember the characteristic weakness of Israel fearing such odds, to rely upon horsemen and chariots more than upon "the living God."

"The river of Kishon swept them away,
that ancient river, the river Kishon * *
There were the horsehoofs broken by

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the means of the plungings, the plungings of their mighty ones."

Strangely enough as we sat there by the quiet little stream a swarthy Bedouin came up with his long gun, and this might have scheduled an opportunity for an adventure, but it was only to come close to this child of the desert whose kind I had only before seen at a distance near the black tents, and to have on interesting conversation with him with our Dragoman as interpreter, in which it transpired that he wanted to sell me a horse,—could it be one of Sisera's *redivious*? Certainly the spell of the old fierce charge was about the stream and it was not difficult to imagine it angry and swollen betimes. An inquisitive young person once asked of brooks in general why if they are disposed to be so joyous in action they should be continually *murmuring?* Kishon has a right to murmur even when not swollen with anger.

But now actually towering above us was Carmel and the "beauty of Carmel" had been before our eyes during nearly the whole drive which had at length brought us to its foot. Boldly it stands out, about twenty miles long between the plains of Sharon and Esdraelon, varying from 600 to over 1700 feet in height above the sea, covered with "excellency" of wood, shrubbery and every wildflower of the region, and kept green perennially by the heavy dews. On its heights away from the water a few religious buildings are plainly visible and there are many caves where hermits lived. It affords a worthy setting for the dramatic scenes associated with Elijah and Elisha and the exploitation of it by the Carmelite Friars leads many tourists to thread its roads and spend days upon its elevations. The ordinary visit to it is by carriage drive up the steep grade from Haifa, which is a memorable experience in itself, affording as it does in clear weather the extended view of the Mediterranean shore from the lighthouse of ancient Tyre on the north to Caesarea on the south, and including Acre. The Monastery and other buildings are worth inspection, the Order of the Carmelites dating from the end of the twelfth century. At the time of Napoleon's invasion the monastery was used as a hospital and there is near it a monument to French Soldiers. There is too a Mohammedan cemetery, they having also occupied the mountain. There are besides places shown as having been associated with Elijah, such as a grotto below the high altar in the Church, the spot being held sacred by Muslims also. Haifa on the bay of Acre, to which we returned to take the steamer to Joppa, is a thrifty looking town of about 15,000 people, presenting a good deal of the enterprise of German colonists who first came in 1869. The names of Tancred and Saladin are associated with it during the period of the Crusades, and it was the *Sycaminum* of Greek and Latin writers. As we looked up at Carmel from Haifa on the shore, we could easily understand the felicity of the suggestion of the name Carmel to our Junipero Serra and the brothers, in the resemblance on a smaller scale of the outlines of our California Carmel Bay and mountain to that conformation of the Coast. Both ridges jut out promontory-like into the water and both shelter bays curving gracefully around inward from their points as if guardians, and shapers of salubrious air and wave currents, for happy homes, the one for Haifa-by-the-Sea and the other for Carmel-by-the-Sea. But true religious mission was the original *motif* of man in making both historical.

WILLIAM F. NICHOLS.

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

A Mission is about to be established by Bishop Johnson at La Mesa.

The Rev. J. E. Baird of Woodland officiated at St. Paul's Church, Pomona, during the month.

The Church of Our Saviour, San Gabriel, has just sold two acres of the parish property for $6,000. On the remaining portion a rectory will be built.

St. Luke's Church, Long Beach, has sent a call to the Rev. Arnold Bode of Laramie, Wyo., asking him to become rector. It is understood that he will accept.

The Rev. Charles F. Blaisdell, rector of Trinity Church, Redlands, has tendered his resignation to the vestry to take effect September 30th. He has accepted a call to the rectorship of St. Phillip's Church, St. Louis.

Elizabeth Stanley Smook, daughter of the Rev. Charles and Mrs. Smook of Whittier, was baptized on July 30th. Mr. Smook, who is rector of St. Matthias' Church, has recently declined a call to the rectorship of St. Mark's Church, Denver.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The Rev. James Marshall, rector of the Church at Portsmouth, is ill from mental trouble and has been taken to a hospital.

Owing to the many letters received by Bishop Scadding from prospective settlers in Eastern States, he has decided to open a bureau of information in charge of the Rev. C. W. Baker of Roseburg, who will give every inquiry prompt and careful attention.

The Bishop's appointments for the month are:

September 1st. Thirteenth Sunday after Trinity, Marshfield. Confirmation.

4th. Bandon.

8th. Fourteenth Sunday after Trinity. Bandon morning; Coquille P. M.

12th. Bandon. Conference with vestry.

15th. Fifteenth Sunday after Trinity. Marshfield morning. Empire in afternoon. North Bend evening.

21st. St. Matthew's day. Portland. St. Matthew's Mission in South Portland. Benediction.

23d. Meeting hospital trustees, 9:30 A. M. Meeting St. Helen's Hall School Board at 8 P. M.

29th. St. Michael and All-Angels' Day, Rossmere. Officiate at St. Michael's and All-Angels' Church.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. James H. Cloud of St. Louis lectured to the deaf in the sign language at Trinity Church, Seattle, August 17th. It is planned to have services for the deaf in this parish on the third Sunday of each month.

The Rev. A. M. Frost, assistant to the rector of Trinity Church, Seattle, was advanced to the priesthood on St. James' Day by Bishop Keator. The rector, the Rev. H. H. McGowen, presented the candidate and preached the ordination sermon.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

The August issue of *The Alaskan Churchman* will have the complete minutes of the Convocation and may be had by addressing *The Alaskan Churchman*, Fairmanks, Alaska, and enclosing 25c for each copy. Only a limited number will be printed.

Archdeacon Stuck, who has just been making his annual summer cruise in the "Pelican," writes from Tanana that Bishop Rowe has worked a veritable miracle at that mission during his "thawing out" there. The natives have been worked upon and moved to band themselves together against the introduction of liquor against them; they have already had two of our own number arrested and fined for drunkenness and disorder, and have given public notice in the local paper that they will testify in court against any man who attempts to sell them liquor. Under the Bishop's leadership they have started a large communal garden, and have elected a village council such as we have at Fort Yukon and Eagle, and a new chief. There is a new spirit there and they are all thanking God for the Bishop's "thawing out" at Tanana.

At the recent Convocation of Alaskan workers held at Christ Church Mission, Anvik, Bishop Rowe announced that he had declined his election as Bishop-Coadjutor of Southern Ohio. The following resolution was then passed:

"*Resolved*, That the members of this Convocation receive with deep joy and thankfulness to Almighty God the decision of the Bishop of Alaska, now at this gathering graciously and affectionately communicated to them, of his intention to decline his recent election as Bishop-Coadjutor of Southern Ohio, and to remain chief pastor of this jurisdiction.

"That this Convention conveys to the Convocation of the Diocese of Southern Ohio its warm and affectionate greetings. That we recognize and appreciate the high compliment and honor which has been done our Bishop in his election as Bishop-Coadjutor of Southern Ohio. That we sympathize with the disappointment which we know will be felt when his refusal of that honor is received.

"It is fresh in our minds that twice within the last few years the House of Bishops has attempted by the exercise of its authority over missionary jurisdictions to translate Bishop Rowe to some other field of labor, which translations the Bishop has resisted and refused.

"Now, therefore, this Convention desires to enter its respectful protest against such attempts, and to express the earnest hope that this missionary jurisdiction may be left in peace to enjoy the episcopal authority and oversight of one specially and peculiarly suited to its needs—who has never yet failed in physical ability to exercise his arduous duties, and shows no sign now of any such failure—and who has given such repeated evidence that he is wedded to his work."

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

A fire broke out in St. Luke's Hospital, Boise, Idaho, on Thursday, August 8th, about 10 o'clock a. m. The fire department acted promptly and did their work well, but were for a time unable to locate the blaze. Finally it was extinguished. The doctors, nurses and attendants all did good work. There were about fifty patients in the Hospital, but the work of extinguishing the fire was so quietly done many of them did not know of it.

While the Hospital was insured it would greatly help the Bishop if he had sufficient funds while repairs are being made to improve and make more fireproof this valuable Hospital.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

The Rev. Frederic Charles Meredith, who for the last eight months has been acting rector of the American Cathedral, Manila, under Bishop Brent, has been elected rector of the Cathedral.

The desire of the Filipinos for education is so keen that the capacity of their schools is constantly overtaxed. English is rapidly becoming the language of the Islands.

There is now nearing completion in Manila a students' hotel, where Bishop Brent hopes to gather about forty of the young men attending the university. The Church has undertaken no work in the Islands that has so important a bearing upon the future. The Board of Missions has made an appropriation for the support of the resident manager of the hotel. The important thing now is to find the right man.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

A large number of boys and girls from the Episcopal Home, Spokane, ranging in ages from two to fourteen years, enjoyed a camping trip during the month at Chautauqua. They were in charge of the matron, Miss Clark.

St. Matthew's Church, Spokane, has ordered some new improvements. The church building is to be raised to permit of the arranging of Sunday School and Guild rooms, a tower is to be erected and the chancel enlarged.

The Rev. Allen K. Smith has resigned the rectorship of Grace Parish, Ellensburg, Wash., and has accepted a call to the rectorship of St. John's Church, Butte, Mont.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The Rev. H. E. Dibblee has been placed in charge of St. Paul's Church, Bakersfield.

Dean MacDonald of the Pro-Cathedral, who is chaplain of the Second Infantry, N. G. C., attended the army maneuvers during the month.

A Chinese statesman was recently asked when the revolution in China really began. His reply was, "The day that Robert Morrison landed in Canton."

Phones Sutter 496 C 3211

Dr. Norman D. Kelley

DENTIST

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English Church News

The English Parliament has a recess and the Bill for the spoiling of the Welsh Church is therefore in suspense for a time. But it seems doubtful whether or not it will be passed.

Winchester Cathedral, one of the oldest and richest in historical memories, has finally been rescued from imminent wreckage and placed on a foundation of rock and will last indefinitely. For more than nine centuries the vast structure had stood upon a morass floating upon a bed of water-logged peat carrying a foundation of beecn logs. That it did not collapse generations ago is a tribute to the rough skill and essential thoroughness with which it was reared upon a basis that was bound to be fatal in the end. That end was coming fast a few years ago when cracks and subsidences of the most alarming character set in and the matter became one of ruin or preservation. For seven long years the work has gone on, divers working in the darkness of liquid black peat beneath the building. Trunks of trees laid in the Conqueror's time have been removed, cement and stone have taken their place, the waters have been drained away, cement has been poured into the cracks above and fresh buttresses added to that it is likely to abide for centuries yet to come, a lasting witness to the marvellous engineering skill of these days. It has cost an enormous sum, but it has all been raised without the aid of princely contributions, over half a million dollars. And these are the places Lloyd-George yearns to convert into museums and art galleries.

The Church in Australia has long shown signs of impatience with English control. The Archbishop of Brisbane lately put the case in language truthful and plain:

"What we want is local autonomy within the Anglican Communion. We want for Australia the local autonomy which the Church of Ireland and the Episcopal Church of Scotland and the Church of the Province of South Africa enjoy. In none of these cases is there any legal nexus with the Church in England, and yet who will venture to question their loyalty, or doubt for a moment their solid unity in all spiritual matters with the Mother Church? Our Church in this land is in a wholly anomalous position, for while she appears to enjoy local autonomy she is really an instance of centralized government, and that of a peculiarly unsatisfactory kind. The authority which governs us is centralized in England."

He went on to say that they had "no power to revise the Prayer Book, are hindered in our general growth and development by leading strings which we have outgrown." But a motion tending to secure autonomy was rejected by the Synod of his diocese, Queensland, by a vote of orders, the lay vote securing its rejection.

SKRYBE.

The movement to extend and utilize the office of lay reader, that has had such good results in the Diocese of London, has evidently impressed other bishops, for we find in the August number of the Worcester *Diocesan Magazine* the following invitation issued by the Bishop to the laymen of his diocese:

"I am sincerely anxious that the educated gentlemen of my diocese should help us by enrolling themselves as licensed readers, and thus greatly assisting the clergy and lightening their labors. There are many men, squires, professional men, and other persons of cultivated mind, whose ministrations would be very acceptable, not only in mission rooms in their parishes, but sometimes in the church itself. Such men must, of course, be *bona-fide* members of the Church and communicants. I should like to assure any such men who may read these words that the fact that they are laymen, living the ordinary life of a wholesome-minded Englishman, and not what is sometimes called 'ecclesiastically-minded,' makes them likely to be particularly acceptable to those whom they may address."

Even *The Church Times*, which criticises the Bishop's proposal, allows that as things are today a properly regulated system of lay readers has its advantages, especially to the readers themselves. It does relieve, to some extent, it says, the strain upon the clergy, and it affords excellent training and discipline to numbers of young men, some of whom may wish to test their vocation for Holy Orders. It is interesting to note that the requirements for admission to the function of a lay reader in the Diocese of Worcester are examinations in Church history, the Holy Scriptures, and the doctrine and practice of the Church.—*The Churchman.*

THE BROTHERHOOD CONVENTION.

The annual convention of the Brotherhood of St. Andrew will be held on the campus of the University of Chicago September 4th-8th. The formal evening will be observed with a Celebration of the Holy Communion September 5th at 7:30 a. m., and there will be an address by Bishop Anderson. The first community breakfast will follow and at 10 a. m. the full convention will assemble. Both morning and afternoon of each day there will be institutes, and special committee meetings, and each night there will be a public mass meeting.

The annual Corporate Communion will be celebrated on Sunday, September 8th, and on that day there will be addresses by laymen at all of the city churches.

Among those who will speak at the various meetings and services are: The Rt. Revs. C. P. Anderson, A. S. Lloyd and William E. Toll; the Revs. F. H. Sill, John Henry Hopkins, and Walter R. Bowie, and Messrs. H. D. W. English, G. Frank Shelby, Hubert Carlton, George H. Randall, Robert E. Speer, W. A. Cornelius and Raymond Robbins.

Occasionally one hears that ancient myth, "It costs a dollar to send a dollar to the Mission field." Last year

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Editorial

THE SOIL AND THE CHURCH.

One of the most remarkable features of our times is this—that on all sides we find fine, strong, young men who are crying as with one voice, "Back to the soil for me"! Economically this is well, for it is corn that makes our commerce. Physically it is well, for air and earth and fire and water and the cotter's Saturday night make our good health. But spiritually and morally many problems arise. Anyone who knows the small town knows this, any anyone who knows the social and other problems of the country knows that "early to bed and early to rise" may make a man "healthy and wealthy," but not "wise.' There is far less danger now than formerly—indeed none necessarily—why the countryman should be an intellectual clod, but there seems to be more danger than ever that in spiritual wisdom he become "like unto horse and mule."

"A recent survey made by the Department of Church and Country Life, of the Presbyterian Board of Home Missions in Indiana, brings out some startling facts. In one prosperous township with 1,222 inhabitants, eighty-eight per cent have no religious connection of any kind. There is just one man under twenty-one who is a member of any Christian body. In a neighboring township, not even a single man under twenty-one could be found enrolled in a religious organization. In the ninety-one churches of a single county, twenty-five had not a man under twenty-one on their membership rolls. Central Indiana contains a county with eighty-two churches, only seventeen of which have resident pastors. Fifty churches having non-resident pastors are served by twenty men, most of whom engage in various occupations for a living. Some of these men are grocery keepers, others are farmers, others music dealers, others preachers whose "health failed." Each of these is "just preaching on the side." They "pick up quite a bit" in addition to their regular work. A southern Indiana township has a population of 1,693, of whom 300 are Romanists, with one prosperous church. There are 1,393 non-Romanists, of whom but 461 are church members, and they are divided among nine denominations."

The denominational papers are full of items along this line. It would be interesting to know how we fare. The Church, too, must cry, "Back to the soil."

A METHOD FOR SOCIAL PURITY.

At the recent convention of the General Federation of Women's Clubs, held in San Francisco, a subcommittee of the Department of Education presented the following conclusions on the teachings of sex-hygiene which aims to remedy some of the evils of the problem.

(1) That it is generally conceded by educators, physicians and social workers that there is urgent need for personal and sex hygiene instruction in our schools. (2) That such instruction should be grounded in biology. (3) That it should include more than mere physical facts. (4) That it is dangerous to introduce it into elementary and secondary schools until it is required in normal schools and teachers are carefully selected and prepared for the work. (5) The instruction should be given to parents and gradually to the general public. (6) That popular prejudice against such instruction is rapidly disappearing. (1) That such instruction is essential to eradicating the social evil and controlling disease.

In this state where the women have the power of the ballot, this is a question where there is unusual opportunity for good work being done. This is a matter that ought to enlist the interest of all such voters as it affects in a peculiar way the women and the children of our land.

We do not wish to imply, by the editorial use of this news item, that we can see no objections to these recommendations, for of course we can; but we do wish to stir up thought on this subject and we take this means of giving you some very definite suggestions in connection with a problem which must be faced.

EARLY ENGLISH DISSENTERS.

Champlain Burrage, a Baptist minister, graduate of Brown and Oxford Universities, has published a book under the title of this editorial. He has devoted many years to the preparation of the present work, going to original sources and taking advantage of many recent discoveries of manuscripts. He has previously published monographs, notably one on early Church Covenants, which have already won him distinction. The significance of the book is great in these days of unity discussion, for it gives very cold comfort indeed to the present schismatic position of "our separated brethern." For example, he shows that Browne, commonly regarded as the founder of Congregationalism, was never quite so rigid a separatist as he has sometimes been made to appear. "He evidently was not thinking of a permanent separation, but of using temporary separation as a means of ultimately benefitting the condition of the State Church, to which no doubt he hoped to return."

Dr. Burrage shows that the beginnings of Independency or Congregationalism are not to be traced to the Brownists or Barrowists, but "to the Congregational Puritanism advocated by Jacob and William Bradshaw about 1604 and 1605 and later put in practice by various Puritan congregations on the Continent, whence it was brought to America and back to England." "Puritan Congregationalism, accordingly, did not have its source in separatism, nor was it separatist in spirit, but was constantly declared by its upholders as involving a separation only from the world and not from the Church of England."

Let us hope that the Congregationalists, who are most gracious and interested in unity problems, will seriously consider such statements as these. The time is not yet ripe for Church unity—we need talk, and conferences, and commissions; but especially we need more historical and doctrinal studies. It is but another welcome sign of the times that some of this work is being done by "Dissenters," and that some of them at least are fearless and frank in their conclusions. Sic semper nobis.

THE BUGLE CALL.

"China's need is our opportunity—opportunity to stand by the Master and to help on the cause of the Master as almost never before. The door is open, widely open. It may seem to a Christian that in this wonderful crisis in China the Master cometh, and that we should go forth to meet Him. Opportunity goes as well as comes. And there is a shutting of the door.

Dear brethren all, it surely is a bugle call in this our day. Stand by missions, hold up missions, push on missions."—Bishop Tuttle.

MISSIONS AND PRAYER.

At a meeting of some of our Bishops and clergy held last May, the following sentiment was expressed, and has been sanctioned by the Board:

"We should guard against the mistake of supposing that we can discharge our duty to the Church's Mission by our money and our work alone. It must have our constant and intelligent prayer as well.

We recommend, therefore—

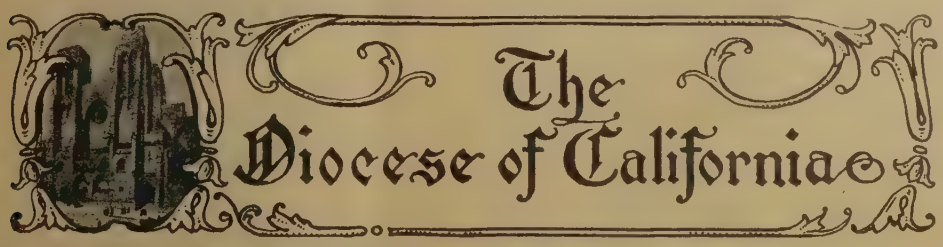
1. The practice of mid-day prayer for the extension of the Kingdom.

2. The use of the Sanctuary of Missions which apears in the monthly issues of *The Spirit of Missions.*

3. That Churchmen enroll as members of the Church Prayer League and make use of its quarterly intercession paper.

4. The use of carefully planned intercession services for the extension of Christ's Kingdom, and particularly that at every celebration of the Holy Communion some prayer for missions be used. Thus our obedience to our Lord's command, 'Do this in remembrance of Me,' is linked with the recognition of our duty to discharge His final commission to His Church: 'Make disciples of all the nations.'"

There is no doubt but that if people *prayed* more for Missions they would *give* more. In view of the fact that the Eighth Department is far from having completed its apportionment it may not be amiss to say, "Clergy and people of the Eighth Department,—On your knees"!



The Rev. Dr. Bakewell is back from his vacation spent at Shasta.

Bishop Nichols with his wife and daughter, Margaret, are due home early this month.

Bishop Sanford will address the Woman's Auxiliary of St. Mark's Church, Berkeley, on September 30th at 2:30 p. m.

The Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco, has returned from his trip east.

Dean Gresham of the Pro-Cathedral has returned from his vacation spent in the region about Capitola and at Los Altos.

The Church Divinity School of the Pacific begins its next term September 11th (Wednesday) with evening prayer at 5:30 o'clock.

Trinity Church, Menlo Park, held a most successful garden fete in the grounds of the home of E. W. Hopkins on August 24th.

An entertainment and social was held in the gymnasium of the Good Samaritan Mission on Friday, August 30th. It was much enjoyed by a large crowd.

The Sunday School of the Church of the Good Shepherd, Berkeley, held a picnic on August 3d at Trestle Glen. About seventy enjoyed the day's outing.

A delegate to the Brotherhood Convention has been elected and will convey a cordial invitation from the Panama-Pacific Exposition Directors to hold its 1915 convention in San Francisco.

A Sunday School rally is planned for the first Sunday in September at the Good Samaritan Mission. The school is one of the largest in the diocese.

The Rev. Arch Perrin, rector of the Church of St. Mary the Virgin, San Francisco, has returned from a most enjoyable vacation spent at Lake Tahoe.

The friends of Mr. Tracy Kelley will be glad to know that this worthy son of so noble a father has returned from China and let us hope that the charms of California will be too great a temptation for him to resist.

The Rev. Herbert H. Powell, D. D., vicar of St. Matthew's Church, Berkeley, was taken to St. Luke's Hospital about the middle of the month after suffering from typhoid fever. As we go to press his condition is reported as favorable.

The first Sunday in August saw the opening of the new Guild hall at Niles. The building was erected at a cost of $1,000. The Archdeacon is now in correspondence with a clergyman with a view to placing him in this field, over which the Rev. Hamilton Lee has been in charge.

The arrangement of St. Mark's Memorial Parish House, Berkeley, is such that thirty-one Sunday School classes can meet practically in separate rooms. This gives opportunity for the most effective kind of work. Throughout this parish special attention is being given to the problems of the children, and the teachers are given the opportunity of taking special training courses.

A Young Men's Club has been formed at Trinity Church, Richmond. The purpose of the organization is to assist in the work of the Parish, and to promote sociability. The officers are: D. W. Baker is the first president; Robert Forrest is vice-president; Philip Harlow is secretary, and H. Ward Cummings is treasurer.

A handsome Memorial Bell was dedicated by the Rector of St. John's Church, Ross, the Rev. H. Crowley-Carroll, on Sunday, July 28th. The bell, which weighs 1685 pounds, is of exceptionally fine quality, and the equal of any of its size in the country. It was cast by the Meneely Bell Co. of Troy, N. Y., and has a very mellow and rich tone. It is the gift of Mr. George E. Starr, in memory of his wife, who died in Ross three years ago.

A PARISH PRAYER.

The Rector of Calvary Parish, Santa Cruz, writes that he feels a serious error was made in the account of the recent Parish Festival in the omission of the beautiful anniversary prayer which the Bishop set forth for that occasion. He has therefore asked us to print it in this issue, and suggests that with a little adaptation the prayer is available for private devotion in any parish:

For the Parish.

"O Almighty God, our Heavenly Father, Who in the place called Calvary didst accept the sacrifice of Thy Son, our Saviour Jesus Christ upon the Holy Cross, we offer unto Thee high praise and thanksgiving as for all Thy mercies to mankind for our redemption in His name, so especially for Thy manifold blessings upon this Calvary Parish in our fair city of Santa Cruz. As we number the years from the laying of the foundation of our House of Worship help us to be ever mindful of its better use for the Church of Him Who is the Chief Corner stone. Make us to love this place where Thine Honor dwelleth, and to serve Thee more and more in the beauty of Thine holiness. Deepen within us that faith in the Communion of Saints in the Mystical Body of Christ, which will stimulate us to follow the good example of those who have worshipped here in their generation, and to be of one mind and one heart and one purpose among ourselves to find and show forth as a parish the power of that Cross which gives our community its name and alone can give it true welfare. We ask this for the sake of Him Who suffered, Thy Son, our Saviour Jesus Christ." Amen.

TENNANT HOME.

At the entertainment given at the Parish House of St. Mary's church, Pacific Grove Ave., Friday evening, Aug. 9, the following statement with reference to the Proposed Clergy Home was read by the President of the Board of Managers of the John Tennant Memorial Home, at the request of the Board:

On the tickets of admission to this entertainment, and on the posters, you will notice that the word "clergy" is used. This has reference to the proposed future character of the institution in aid of which this entertainment is given.

When the Tennant Home was founded, the land was given by the Pacific Improvement Company, and a building was erected thereon by Miss Margaret Tennant, for the purpose of establishing a home for the aged and infirm, where they might pass their declining years in peace and comfort. Miss Tennant also placed in the hands of the trustees a certain amount of money as an endowment. The endowment was so inadequate, however, that those coming to the Home had to help pay the running expenses, and, from the very first, it has been difficult to keep the institution open. In view of this fact, and in order to increase its usefulness and perpetuate a memorial, in accordance with the wishes of its founder, some two years ago the trustees conveyed the property to the Protestant Episcopal Bishop of California, to whom the original deed was executed, with the understanding that, while others should not be excluded, the Home should be more especially for aged and infirm clergy and that funds should

be solicited for that purpose. Part of the plan was that separate cottages should be erected on the Home grounds by those charitably inclined, and that these cottages should be occupied by clergymen and their families. In accordance with this plan, one cottage has already been built, and it is hoped that there will soon be others. Most of those who have had the benefit of the Home during the past few years are still remaining, and efforts are constantly being made to extend its usefulness. This is the first enterprise of the kind that has been undertaken in this country for the clergy of the church, and, while its development is naturally slow, there is good promise of its final success. As the plan becomes better known, it is to be hoped that the interest of this community and of church people generally

St. Mary's by the Sea, Pacific Grove

may be awakened, and that additional funds will be provided for the better establishment and the more generous maintenance of the Home. One way in which, just at present, needed help can be given, is to make it known more generally that, until a larger endowment can be secured, the Home will be open to transient guests, who will be received at very moderate rates in order to meet running expenses.

As it now stands, the property consists of Seventeen acres of land, with the buildings thereon, and an invested fund of $16,-500. It may be well to state, furthermore, that competent legal advice has been had in all the steps recently taken and that whatever has been done by the Trustees and Board of Managers has been done in strict accordance with the terms under which the property has been held and with the articles of incorporation.

HAMILTON LEE,
President of Board of Managers. E. H. MOLONY, Secretary.

A CONVENIENT CHURCH RETREAT.

Word of commendation is never amiss when it gives right proportion to truth. Such a word may well be spoken for the John Tennant Memorial Home at Pacific Grove, California, where the writer and his wife spent ten pleasant and profitable days in July. Under the careful management of Dr. and Mrs. T. H. Whiting, Tennant Hall, in its ample scope, is made for the clergy and others a convenient retreat for vacation. The purposes of the work are heartily commended to the attention and favorable consideration of our Church people.

W. M. Bours.

OPPORTUNITY FOR SERVICE.

There is a sort of conservation of energy in charity, which suffers nothing to go to waste: the gathering up of the fragments that nothing be lost. With this Christian commonplace in mind, it is practically within the power of every one to confer real benefits upon others less favored than one's self. In the pursuit of the Church's mission at the City and County Hospital and Relief Home there is need of clothing, reading matter and funds. Recently two requests for overcoats were made, one of which from a blind man at the Relief Home. Good reading matter is always acceptable. Gifts of money are needed for the purchase, among other things, of Testaments, devotional literature and spectacles. A set of twelve assorted glasses can be bought for one dollar. Sometimes the Church's obligations to a patient are met by putting a pair of glasses on his eyes and a devotional manual in his hands. Some idea of the scope and opportunities of the work can be had from the fact that, since the beginning of the current Convention Year, December 1, 1911, not to mention other ministrations, there have been distributed over 144 pairs of spectacles, 870 pieces of religious literature, besides 164 copies of Scripture and 106 Prayer Books. Anything for the work can be sent to the undersigned at 1215 Sacramento Street, San Francisco.

W. M. Bours, Chaplain

ST. LUKE'S CHURCH.

St. Luke's Church, Van Ness Avenue at Clay Street, San Francisco, the Rev. Edward Morgan, Rector.—During the summer there has been little dimunition in attendance at the services of the Church. Early celebrations of the Holy Eucharist on Sundays have had an unusually good number of communicants.—The Sunday School will re-open the first Sunday in September after a short vacation. All of the parish organizations will resume active work in September.—On Saturday evening, August 10th, at 8 o'clock, the Rev. J. H. Cloud of St. Louis, Missionary to Deaf Mutes, delivered a lecture in the "Chapel of the Catechism" in the sign language, to forty-six deaf and dumb persons. It was a remarkable and interesting event, and the deep appreciation and interest shown by these people of the silent world was apparent to all. Also on Sunday afternoon, August 11th, at 3 o'clock, Father Cloud officiated in the church at the service of Even Song. This service was also in the sign language. There were forty-eight persons present, many of them coming from a considerable distance. It is the desire of the Bishop of this Diocese to found a mission for those who are outside the world of sound,

Continued on page 24

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Anvik, Alaska, July 31, 1912.

My Dear Mrs. Lawver: I believe that Sister Bertha has written you how the boxes came, the day before our guests began to arrive, and how lucky this was for us. Such boxes we never saw before. I should like to make acknowledgment of everything in detail, but that would be an almost herculean task, and I shall content myself by letting you know how very oportune the arrival of the boxes was, and how valuable to us were their contents.

We had run so short of bedding that I expected to borrow from the storekeeper, but the quilts coming in such quantities made this unnecessary. The rugs also came in just right. I especially appreciate these things, and all the underclothing, mittens, stockings and overalls. These and the aprons, bed linen, etc., as well as the Christmas gifts, are invaluable to us.

God bless the warm hearted donors of all these things.

You will have already heard, no doubt, that Bishop Rowe announced his decision to remain with us. This was the crowning touch to a most unanimous and happy conference. You will see by the published accounts how highly I was honored by my brethren, but no such account can tell what a good time we all had together.

With my kindest regards, and particular remembrances to Miss Robertson, I am,

Sincerely yours,

JOHN W. CHAPMAN.

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NEWS FROM THE ALASKA BOXES.

Anvik, July 17, 1912.

Dear Mrs. Lawver: Our great event is over; our last guests left yesterday, and now it is my pleasant duty, on behalf of Mrs. Evans and myself, to send a word of thanks to the Woman's Auxiliary of California for what they have so generously sent for our comfort and pleasure. But words can't express what we feel! I wish you all could see what a transformation our house underwent; the pretty curtains in every window, and so many of them that the guest rooms were also furnished. The table linen was lovely and made our daily meals a delight to sit down to—fourteen gathered around the table and we could not have been at all presentable without your gifts, nor the beds for so many, without the fresh quilts, the floor, without the rugs. And they came just in time! The big boys set up the new fine stove from the Indian Hope on Friday morning and the guests began coming in Friday night, three days before we expected them; but we all had worked so hard that we were nearly ready. First came the Rev. Mr. Buisch from Fairbanks, with the Rev. Wm. Loola of Fort Yukon, Miss Grider of Nenana and Miss Langdon from Tanana. Very early Sunday morning the Pelican came with the dear Bishop, the Archdeacon and Mr. Betticher. Early Tuesday, the Rev. Messrs. Hoare and Christian with Mrs. C. from Nome. There has never been such a gathering of clergy and workers before in Alaska. One event during the Convocation was a lovely thanksgiving service, because we still are to keep our Bishop—he here announced his decision to decline Ohio and stay in Alaska. Another, was the presentation to Mr. Chapman of a Loving Cup from the clergy. Our social gatherings were chiefly at mealtime, as the conferences were all day and late in the evening. Holy Communion began each morning's work. There was also a Confirmation service, at which seven natives were presented. It was almost delightful with nothing to mar the unanimity and pleasant intercourse. As it included two Sundays, we had addresses from the Bishop, the Archdeacon and Mr. Buisch, and we, here, will have many happy memories to go over through the winter.

We thank you over and over, and over again for your gifts.

With kindest of greetings to each and every member of the Auxiliary, I am,

Yours very sincerely,

BERTHA W. SABINE, *Deaconess.*

The September Diocesan meeting will be held in the Sunday School room of St. Paul's Church, San Francisco, Monday, September 2d, 2 p. m. Major Henry Swift, chaplain of the Fourteenth Cavalry, will speak on his Experiences among the Sioux Indians in the early days of the Missions among the Cheyenne River and Standing Rock Agencies." All interested in Missions or in Indians are cordially invited.

The Alameda County Quarterly is appointed to meet in All Saints Church, Elmhurst on Thursday, September 12th, 2 p. m. This opportunity to meet the Elmhurst Auxiliary in its own church should be embraced by many who love the mission. From San Francisco take Key Route to Twelfth and Broadway, thence San Leandro and Hayward car to Ninety-sixth Avenue, Elmhurst, walk north to church.

Altar Day was kept August 6th in St. John's Church, San Francisco, the Rector, the Rev. E. H. Benson, taking the service and giving an illuminating meditation on the importance of the Transfiguration of Christ. Simply yet vividly he recalled the event that led Christ to the Mount for the Vision that should strengthen Him for the Passion so soon to follow. Many a communicant brought with her from the Altar a deeper consciousness of strength for further trial.

At the after business meeting, as at the service, the attendance was much better than expected in vacation days. The short time available was occupied with details of the winding up of the old year's work and with the promise of the year to come.

A belated Quarterly meeting of the Marin County Branches of the Woman's Auxiliary was held in Sausalito, August 15th. It was well attended and the Rev. Thomas Parker Boyd's address on the "Fine Art of Being Well" called forth great interest. The offering was given to the Bishop's Auxiliary Fund.

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American or American Catholic.

By the Rev. Timon E. Owens.

In selecting a more adequate title than Protestant Episcopal for this Church we are told that the precedents of nineteen centuries require the adoption of the name "The American Church" to express the localization of the Holy Catholic Church in the United States of America. We find men today engaged in solving the complex problems of modern life seriously questioning the sufficiency of methods eminently useful under other social conditions. When a labor dispute was hardly anything more serious to society than a quarrel between a master and an apprentice, the public might stand aside and let them fight it out. Today the "master" is a corporation with thousands of stockholders, operating over a wide extent of territory. The "servant" has changed as must as the "master." One hundred thousand or even a million men suddenly cease work. Arbitration rather than unconcern is the modern word. At the last diocesan convention the Bishop of Los Angeles spoke of the parish system, which in England he says is admirably suited to its purpose. Here unless adjusted to conditions in America, it is likely to impede our progress as a Church. Again, a priest of Massachusetts says, "The parish, with its traditional organization, and beautiful pastoral relationship was a noble institution. It links itself with the best things in the religious, social and literary developments of the past. Men cling to it. But," he adds, "in view of modern conditions and present-day religious needs and forces, this attitude is futile. The living Church must not cling to a corpse." We make these references to show that one is not necessarily a doctrinaire who doubts the wisdom of conforming to a precedent in meeting the demands of today, nor is one obsessed by sympathy with or opposition to any religious organization who is convinced that the religious problems of the United States of America in the 20th century must be met in an American and modern way and not in a European and medieval one.

In the Middle Ages a man was not called upon to choose one among a hundred different systems of religion or morality. He might take part in some local rebellion against a particular part of the Church's system but he was not a member of a rival organization. The medieval man never found himself in the modern mental state of thinking scores of Churches equally good or equally defective. Religion was one and indivisible. It was Christianity, and Christianity was the Catholic Church, which presented itself to each man as an orderly authoritative system of belief and practice, encompassing him throughout life, and claiming to guide him through eternity. All he had to do was to fashion his life in accordance with its rules. He sometimes warred against the Church and cynically broke its ordinances. He sometimes revolted against his feudal lord but his allegiance to one was as real a principal of his life as his allegiance to the other. When he repented, he changed his mode of life to conform to obligations which from childhood he had recognized. With the rise of nationalism it was natural for him to think of the Catholic Church localized in the nation, which was practically co-extensive with the nation or at least practically its one religious teacher and organ, under the national name.

As national consciousness increased, the love of the national name grew. At the Reformation those who retained the organization with the property held to the national name. In passing we call attention to the fact that in Scotland there was no formal Act under which the endowments of the ancient Church were handed over to the Presbyterians, any more than there was such a tournover in England, as some imagine, from one ecclesiastical organization to another. In both nations the majority retained the property. In England the Church of England remained Episcopal, whereas in Scotland, the Church of Scotland became and remains Presbyterian. In like manenr the Church of Sweden became and remains Lutheran. In Ireland the successor of St. Patrick of Armagh is not a Roman Catholic prelate, but the present Archbishop of Armagh, Primate of all Ireland, and the Metropolitan of the Church of Ireland, which Church though its adherents are only about as large a proportion of the population of Ireland as the adherents of the Roman Church in this country are to the population of the United States, retains the ancient cathedrals, and its Bishops are known by the ancient titles.

Whether or not from a Catholic point of view Churches bearing national titles are the rightful heirs of the medieval Churches of their respective nations is a question of theology and not of nomenclature. Sufficient has been said to show that Churches thus designated obtained their present names under very different conditions from those prevailing in this country.

The Church named Protestant Episcopal is today deeply interested in missionary work. The General and Diocesan conventions devote much time to this subject. We sometimes forget that for centuries no domestic missionary work was done in the realm of England. It was not until after the Church of England had been suppressed under the Cromwellian regime, that an office for the Baptism of those of Riper Years was put into the prayer book. In other centuries a child born in England unless of Jewish parentage was made by baptism a member of the Church of England. Part of the heritage of the Protestant movement has been the loss of thousands of children to the Church of their ancestors, and the necessity today of the Church doing domestic missionary work in English-speaking lands.

We note too that in the British Colonies where the Church is working alongside the Roman Church and modern religious societies, it is not known by the colonial designation. It is not the Church of the colony, but a particular Church, viz: The Church of England in Canada, in Australia, in New Zealand, etc. In Japan and China the title The Holy Catholic Church of Japan or China will not support the upholders of a national title for the Church in the United States. Report has been made that the term used by the Orthodox Church and the one used by the Roman Church in Japan, both differ from the one used by Anglicans, with the result that the title Nippon Sei Kokwai is definitely concrete and not similar to the title Japan Church of American Church.

We have spoken of the Middle Ages, that period in which an Englishman was a citizen and a Churchman. We experience no surprise in finding in the Magna Charta the phrase Ecclesia Anglicana, the Church of England. In contrast to that period we quote from an address by the present Bishop of Chicago published in *The Churchman*, New York, October 28th, 1911: "Let me ask you to look squarely into the religious conditions as they exist in American life. The brave man is the man who can look facts straight in the face and then try to meet the conditions. * * * In the first place, I say, chaos represents our religious condition. * * * * We talk a great deal about American Christianity. Can any person in this room tell me what American Christianity is? I cannot, and I have been something of a student of American conditions. I know what Latin Christianity is. * * * I know what Scotch Christianity is. * * * You and I know what New England Puritanism was. * * * Yes, we know what these are. * * * But if anybody can tell me what American Christianity is, he tells me something that I do not know. There is a great deal of Christianity in America, but there is no American Christianity. * * * If I were asked to define American Christianity today I would say it was this—a heterogeneous conglomeration of incompatible traditions." Perhaps some one will urge that a similar picture could be drawn today of nations where one Church bears the national name. While such is in part true, there was a time in the

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past in those nations in which one Church was the organ through which the religious life of the nation found expression. Such a condition has never existed in this country in either colonial or national days. Think of the colonial period! Could one journey from Massachusetts to Georgia, spending a Sunday in each colony and find himself at home religiously with the dominant element there? If he did, he was more versatile than the traditional Vicar of Bray. In Massachusetts and Connecticut he was a Congregationalist, in Rhode Island a Baptist, in New York he went either to the Church of England or to the Dutch Reformed. In Philadelphia, he attended first-day meeting with the Quakers, in Maryland he assisted at mass at a Roman Catholic altar and in Virginia and southward he heard matins in the Church of England. His grandson met Presbyterians in New Jersey, Baptists in Virginia and Methodists in Georgia. As the younger children settled in the newly-acquired territories they found the Roman Catholics had been long at work in Florida, in New Mexico and California. They saw the younger Methodists, Baptists and Presbyterians forming new organizations, and yet other societies coming into being. Certainly no chaos today and no unity in the past, no one religious society can think of itself as The American Church. When cosmos succeeds to chaos, when a heterogeneous conglomeration of incompatible traditions has become a homogeneous composition of harmonious ideals, when the remaining sons of the Puritans, and the Churchmen, and all sorts of Protestants, Roman and Old Catholics, Greeks, Russians, etc., have so grown into unity that 60, 70 or 80 per cent. of all, in this country, calling themselves Christians, are in one great national Church, upholding the Catholic Faith and maintaining Apostolic order, yet a Church as native to the soil here as the Church of England is in England or the Church of Scotland was in the eighteenth century to Scotland, then in the twenty-first or twenty-second century, there will be a Church without offense to any one rightly called Ecclesia Americana, the American Church.

In the arguments urging a change of name the point has been made that the present title does not suggest the historic lineage of this Church. Would American do it? What is the American Board? It is the term commonly used for the American Board of Commissioners for Foreign Missions, the organization conducting the foreign missionary work of the Congregationalists. No traditions have been associated with the title American that would at once suggest any necessary relationship of a Church so-named with the Catholic Church of the centuries past.

We must face the actual conditions of American religious life. No religious society can claim to have been historically at any time since the permanent settlement of the territory now in the United States, the Church of the people, now or then resident here. Altar has been set up against altar. A closer scrutiny of conditions than made by Bishop Anderson in the address quoted above reveals the fact that these organizations, known one and all as churches, fall for the most part into groups or families, with certain kindred churches not strictly speaking belonging to a given family, yet in methods of work and ideals evincing a close relationship to a larger group. The Adventists are akin to the Baptists, the Reformed to the Presbyterians, etc. The great families like the Baptists, the Lutherans, the Methodists, and the Presbyterians are divided into many separate denominations, differing sometimes in details of doctrines, sometimes in discipline, sometimes in ecclesiastical polity, sometimes as among the Methodists, denominations in the same family differ in doctrine and discipline and polity. These details are better understood and of more interest to the ecclesiastical family concerned than to neighbors or strangers. Names such as Cumberland Presbyterian, Reformed Presbyterian, or United Presbyterian at once suggest the Presbyterian family. Methodist Episcopal, Methodist Episcopal South, African Methodist Episcopal, Methodist Protestant, Primitive Methodist, or Free Methodist, suggest membership in the Methodist family. There is another family which bears the title Catholic, whose members think of themselves as heirs of the ancient Catholic Church, with officers succeeding to their stations under fixed rules, and conceived by Catholics to be endowed in virtue of their office with exalted functions committed to them by Christ Himself. Unfortunately this family is too divided, and differences in doctrine, in discipline and ecclesiastical polity appear. These differences like the differences in the other families are better understood within than without the family. In conveying property today or referring to some one in the public press, search is not made in the dusty archives of the past to learn the method of personal designation centuries ago under very different social conditions. The personal name and the family name are stated. When S. Pacian entered into a populous city and found Marcionites, Apollinarians, Cataphrygians, Novians and others who called themselves Christians, he recognized his own congregation by the name of Catholic. "Christian is my name and Catholic my surname," said this Saint of old. If we wish a scientific American twentieth century name we too wish a personal name and a family name. Catholic is the family to which the Church, commonly called Episcopal, belongs.

All the positive arguments for the name American are most convincing arguments for the choice of American for the personal name of the Church considered as one body. It is free from foreign domination, national and not sectional, its ideals and its language are those of the nation. It does not disturb Catholics in their allegiance coming to the United States from Catholic countries, who wish to keep their allegiance to the Church of those countries. All Americans, whatever their race or previous religious affiliations, who wish to keep the Catholic Faith without other allegiance than to the whole Catholic Church and the Bishop of each diocese are welcome to the Episcopal Church. The word American may well then find a place in the title of this Church. Standing alone "American" is offensive to everyone outside of its borders who thinks of himself as an American and calls his religious home a Church. Joined with the family name in thetitle American Catholic we have a name conforming to the actual conditions of life in the twentieth century. With the name "American" opposite to the Church would be based upon objections raised against characteristics of the Church corresponding to the personal manners of a man. With the name American Catholic opposition would be directed against the family. Catholic principles would be the matter at issue with the Protestant world. In the first case the Church would have no support beyond its own borders. In the second case the entire Catholic Church would support the Catholic principles.

As a descriptive title the American Catholic too is most fitting, for there are those who approach national problems from an international standpoint and others who approach international ecclesiastical questions from a national point of view. One group can emphasize the word Catholic, the other American.

Objections to the title American Catholic could only properly be raised within the Catholic family. Every American Christian outside the Episcopal Church could object to the name American Church, but American Catholic would be objectionable only to others of the Catholic family who question our legitimacy, and those within the Episcopal Church who dislike to be so publicly associated with their own family.

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The Church and Social Service

Games.

At the Summer School of the University of California it has been reported that over nine hundred students were studying playgrounds and allied subjects. On July 26th there was held the first conference of the Physical Education Society of the Pacific Coast. One of the speakers. said that what had been in former days left to gymnasium work was now accomplished much more successfully through dancing, games and athletics. In the newer methods there is an opportunity for expression of the emotions. Physical education is to be regarded as fundamentally moral education. If these people are correct then a great responsibility is placed on Christian people to urge that the schools should provide opportunity for such forms of enjoyment. Every time one reads about the social centers in Chicago there is a longing that something akin might be reproduced locally.

The Bathing Pool.

For the boy one of the most interesting forms of amusement is the bathing pool. Now the bacteriologist comes and finds that this delight is a source of danger. If it is as much a source of danger as the following clipping indicates, then our health boards should make provision for their disinfection. Boys will swim and swimming is too healthful an exercise to be forbidden, *But* "investigations of public pools for a long period of time at Hamburg, as well as more recently of college pools at Purdue, Brown, Chicago and Yale Universities and the New York swimming pools, shows that the impurities produced by bathers are bacterial and chemical foreign matter.

"Tests made at the Hamburg pools showed water fresh from the tap contained 57 microbes per cubic centimeter; the same volume after seventy-four persons had bathed contained 1,800; after 494 persons 64,000 microbes were found in the tank. When tests were taken after 829 had bathed, however, only 154,000 microbes were found, illustrating the septic tank principle, that after a certain point has been reached the septic condition of the water either actually kills the microbes or else they devour each other until the excess is destroyed and an equilibrium representing the maximum impurity that the water can sustain is reached. The very expression of this condition which actually existed in all pools studied is, it would seem, calculated to arouse alarm as well as disgust.

"In all pools some precautions can be used. Previous bathing and the exclusion of persons known to have contagious skin affections are the first, and these are enforced in few even of the large college pools. Frequent change of water is another essential.

"Where water is scarce other methods of purification can partly take the place of change, but there is none which can effectively and permanently keep up with an accumulation of bacteria due to many bathers in the same water.

"The quickest and cheapest method of purification, which is used frequently for purifying water supplies and which is applicable, it would seem, to some extent to river bathing places as well as indoor pools, is hypochloride of calcium, 1 part to 2,000,000 parts of water, 20 pounds to 1,000,000 gallons of water."

Folsom and Showers.

While thinking about bathing it is worth noticing that at Folsom State Prison the new warden discovered that for 1,159 prisoners there were two tubs, and one dilapidated shower, which had probably seen two decades or more of service. It had been impossible for the men to obtain a bath more frequently than once in every two months. Mr. Johnston has had plans drawn for a new bath house containing showers, plunge, tubs and dressing rooms. The work of construction and furnishing will be done entirely by convict labor.

Another projected improvement is the installation of an automatic ventilating system which will alleviate the objectionable conditions now existing. The cells in the main building are occupied by from four to six men each. These cells are closed by boiler plate doors, the sole ventilation being furnished by holes in the doors one and three-fourths inches in diameter. It is also planned, as soon as the new walls and the new buildings are constructed, to grade the prisoners into three groups and to abolish stripes except for the lowest grade.

Rehabilitating Prisoners by Jury Vote.

"It has required a judge and jury to deprive him of liberty, only by a judge and jury should he be restored." This sentence, written of all prisoners duly convicted of lawbreaking, embodies the essence of the idea of the court of rehabilitation. Proposed five years ago in *Charities and the Commons*, by Roland B. Molineaux, the idea has been incorporated in a tentative penal bill in one State and is about to be in a second.

In Ohio as well as in Oklahoma steps are under way to establish courts of rehabilitation. Fred Kohler, chief of police of Cleveland, has placed his city solicitor at work on a bill providing for courts of rehabilitation, which, it is expected, will be presented to the legislature this fall.

The court created by the tentative Oklahoma bill prepared by Kate Barnard, commissioner of Charities and Corrections, is to have jurisdiction over every penal institution, but the measure does not call for the absolute indeterminate sentence which in Mr. Molineaux's opinion is the most effective way to handle the habitual criminal. Trial judges having jurisdiction in misdemeanor cases may suspend sentence over first offenders, prescribing the conditions of probation and transferring their cases to the jurisdiction of the court of rehabilitation.

A merit system provides what shall constitute good conduct. Whenever a prisoner has accumulated a number of merit marks which, multiplied by four, is equal in hours to one-third of the time for which he has been sentenced, he becomes eligible for probation. A certificate to that effect is forwarded to the court of rehabilitation, together with a history of his case. Whenever the prisoner has fully complied with the conditions of his probation the court of rehabilitation issues as a matter of right, after a hearing, a decree of discharge.—*The Survey.*

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The Bishop of London on the Labor Problem.

In an old magazine saved for nearly a year with the intention of using an article in these columns the writer found a synopsis of an address by the Bishop of London on the Labor Problem and the kindred problems. Two paragraphs of the account follow:

The Bishop faces the problem as to why so few of the labor leaders belong to the Church of England, and why the Church in the recent strike had so little influence. He gives three reasons. The first is class prejudice. He points out that the clergy are largely drawn from one class, as were the people who attended the Congress. He puts his finger on the exact point when he said: "We are apt to like the poor so long as they keep their proper place." The Bishop's second reason for the small influence of the Church is that this class prejudice spoils real sympathy. We must realize "that the young workman is as proud and sensitive as our young brother who has come from the university or from Sandhurst." It is not charity he wants, but the means of an independent outlook and an independent stand in life. The same with girls and women. "It is all very well," said the Bishop, "to get them into clubs and mothers' meetings, and give them good advice, and save them from temptation." But we must go further, the girl wants shorter hours of work, and protection from insult when she is at it, and the young mother should not work in a factory at all.

The Bishop's third reason to account for the gulf between the Church and the masses was the disproportionate place it gives to ecclesiastical controversy. On this point he said some very striking things. A book of 800 pages, giving an account of what the Church of England has been really interested in during the last 100 years, of the subjects which have crowded in its meetings, excited its debates, and sometimes almost torn it to pieces, devotes 400 pages to questions of Ritual, the meaning of the Ornaments Rubric, the debate as to whether vestments are to be worn or not, whether incense is to be burnt, whether a stole is legal! Then follow 50 pages on "Essays and Reviews," and then the Colenso controversy, and after that "Lux Mundi." In contrast the Bishop pictured the struggling masses of the poor in the grip of the hard realities of life. The passage is irresistible: "Now, I should be the last to deny the importance of some of these controversies, but it is hard to realize how trivial, how petty many of them must have seemed to the toiling millions of our fellow-countrymen—how, at any rate, far above their heads, the whole hurly-burly sounded." After this we are prepared to hear that "the whole tone, the whole texture of the Church must be altered."

After reading this one wonders what subjects occupy the attention of the conventions and meetings in the dioceses and districts of the Eighth Department. It may be funny to see freshmen at the opening of a University taking milk from a nursing bottle in the presence of a few hundred admiring upper classmen. But it is questionable whether those who have grown old in Christ are doing their duty when they insist forever on taking the milk of the Word.

W. R. H. Hodgkin.

Correspondence

August 3, 1912.

To the Editor of THE PACIFIC CHURCHMAN.

In the last issue of THE PACIFIC CHURCHMAN the Treasurer of the Clergy Relief Fund asks for greater contributions to the fund devoted to the support or relief of the infirm clergy, widows and orphans. There is no doubt that the pathetic appeals from the scores of individuals needing aid do grip the hearts of those who would give even more generously to this cause if it were possible to do so. My object in taking up your time with this communication is to call your attention first to this letter from the Rev. A. J. McClure on page 20 of the issue referred to and then to the advertisement on page 21—the opposite page, of The Emmanuel Institute of Health at Berkeley, conducted by the Rev. Thos. Parker Boyd, which purports to be a school which teaches and practices the use of Spiritual, Mental and Material forces for the relief of human ills. This work is also being carried on by Dr. Worcester in Boston and has become identified with the Episcopal Church.

If then, the Church recognizes this work in its efforts to secure individuals their inalienable right to life, health and happiness, why cannot the Church have the privilege of presenting to these institutions, patients whose ill health makes it necessary for the Church to support them—and who are poor because they are too ill to take care of themselves or to pay for medical treatments. The fact that the power of healing is being cultivated, developed by a few of our clergymen, why is not this practice made general and thereby render to churchmen, a service which no other benefits of the Church can equal? If our clergy can apply the "Word" of God to healing and bring about an alliance of religion and medicine, between psychotherapy and religion, it would seem that they would be serving mankind in the way the founders of the Church intended the Christian religion should.

Cannot this study of the Emmanuel Movement be made a part of the Seminary courses and preparation? Can there not be less time devoted to "form" and more to meeting the actual needs of the people? Oh! Let the Episcopal Church become the Church of Democracy, The Church of the people, for the people—upheld by the people because it meets their mental, spiritual and material needs.

How many, except the aged pensioners, of those relying upon the Relief Fund would think of becoming burdens to the Church, if they could be healed? Healing would beget industry—and industry would beget independence and independence would lift the obligations of that most kindly and charitable organization, the Church. Oh! Friends, think on these things and let the prayers of the sick be answered.

—L.

THANK YOU VERY MUCH.

August 7, 1912.

Manager of THE PACIFIC CHURCHMAN:

Dear Sir: In overhauling my desk on return from vacation, I find this card of reminder. It looks as if, in some unaccountable way, I had failed to renew my subscription. If so, please accept, with the check, my apology for adding, even to a small degree, to the cares of a business manager. If I have already renewed, please credit a year ahead, and let me know which it is. THE PACIFIC CHURCHMAN is too good a paper to lose. I appreciate its practical reports from the Dioceses of the Eighth Department.

Very sincerely yours,

All Saints Parish, Pasadena.

OF COURSE YOU'LL HELP.

To the Editor of the PACIFIC CHURCHMAN:

"I hate to beg: I never had to,
but I must have that house."

The words quoted above are taken from the very interesting letter of Miss Richmond, the "Daughters of the King" missionary in China, that appears in the July Number of *The Royal Cross*. At the monthly meeting of our Parish Chapter yesterday, our President, Mrs. Millis, read the letter, in which Miss Richmond, in her own characteristic way, expresses her determination to build a house for her native Bible-women, who are at present living, three of them, in two small, dark, damp rooms, where there is no place for any privacy or to receive guests. She says: "We want to put up a house for them right here on our compound. I had to beg: I never had to, but I must have that house."

Then she tells us how it may be done. "I wish," she says, "the Daughters of the King would each give 10 cents. Then I'll have all I need and will call the house 'The Lily Funston Ward Memorial.'"

The whole letter, charged with the tonic of Miss Richmond's invigorating personality, made a deep impression upon us, and our President's desire that we should respond to such an earnest appeal met with hearty approval. Without a doubt other Chapters stand ready to respond in the same way as soon as the matter is brought to their notice, and I would therefore ask you to find room in the next issue of THE PACIFIC CHURCHMAN for this letter. We are sending our Chapter's 10 cent quota for Miss Richmond to the treasurer of the Local Assembly, Mrs. Browning-Forbes, and hope that the other Chapters will go and do likewise.

Faithfully,

AUGUSTA W. CLEVELAND,

Secretary All Saints Chapter, Daughters of the King, Palo Alto, Cal.

The Bishop of Montana, whose diocese has formally adopted the organization plans recommended by the Board of Missions, and is introducing the every-member canvass and duplex envelopes in its parishes and missions, writes in February, "I was astonished to receive a petition from St. James' Mission, Lewistown, asking my canonical consent to the organization of a parish there. Of course I readily gave it. This will make four missions which have become self-supporting in one year. This is the result of the every-member canvass.

A New York dealer in drugs was recently prosecuted for counterfeiting the trade-mark for Carter's Little Liver Pills and for selling goods bearing this counterfeit mark. He was found guilty and, although it was the first offense, the court refused to impose a fine, but sentenced him to four months' imprisonment in the penitentiary at hard labor without the possibility of commutation for good behavior. Counterfeiting, of course, is a serious crime and as such should be punished. Nevertheless, there are more serious crimes, such, for instance, as adulterating foodstuffs, selling putrid material for good or dispensing dangerous habit-forming drugs, like cocain, in the shape of soft drinks. All these crimes are crimes against the person—against the public health—against the very lives of the people. Although the government officials have brought evidence sufficient to convict over 1,200 firms or individuals of violating the federal Food and Drugs Act, and although this act provides that its violation may be punished by imprisonment, yet in not a single instance has the court imposed any sentence more severe than a fine. And the majority of the fines have been trivial to a degree. A Canton (Ohio) concern was convicted of selling a soft drink containing cocain. The court considered a $25 fine sufficient punishment. A St. Louis house sold a powder for infants that was said to make "teething" easy; it contained opium. A $10 fine was sufficient punishment. An "agreeable and efficient tonic" was found to contain cocain, although the presence of this drug was not stated. In this case, the court suspended sentence! Some day, says *The Journal of the American Medical Association*, a court may be found that will consider the crimes of making drug fiends of young people, of poisoning babies with opium mixtures or of killing women with headache powders as more serious offenses than the counterfeiting of the label of a fraudulent "patent medicine." Apparently, that time is far off.

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Literature of the Day

The Culture of Religion. E. Carl Wilm. Pilgrim Press, Boston. 75 cents.

The title certainly covers the ground of the book, but is wanting in definition. The real aim is to justify the very existence of religion as a legitimate form or phase of general education. He sits loose to all special forms of religious culture as expressed in terms of a particular Church or method of inculcating it. But with a precision and earnestness that lift up one's heart he insists on home influence on the religious training of children as the foremost and indispensable factor. "It is necessary for parents to maintain in the house an atmosphere of reverence for sacred things." He carries these ideas into the school training and insists upon systematic and thorough religious training as an indispensable factor in the education of the young. "The religious life which is based upon the emotions and impulses of the moment will necessarily be a frail and feeble structure. Permanence of character depends upon convictions which are the slow and spontaneous outgrowth of a wide range of experiences and upon habits made firm by strong and consistent action. If the true time and energy spent in spasmodic efforts to make people religious were spent upon the religious education of the young, a stronger and surer religious life would be the inevitable result." These words—and there are plenty more equally pertinent and wise—deserve much pondering of parents and teachers. For, as a hard fact, the majority of the young, as well those within the pale of the Church as those outside, are growing up practically without consciousness of religion, merely as an element in conduct but as the most potent leverage in every movement that makes for righeousness. If parents would but read Professor Wilm's book some might reconsider themselves and perhaps be moved to take an interest in what ought to be their first concern, the development of religion, i. e., of right doing in the minds of their children.

Christ Among the Cattle. F. R. Marvin. Sherman French & Co., Boston.

We have very pleasant memories of essays of this writer, are quite in sympathy with him when cruelty to animals is concerned, but not possessed with anything like sufficient knowledge of the matter to enter into a campaign either against vivisection, or for it. But so far as cruelty is concerned, the infliction of needless pain, who would not go with him? Mr. Marvin also protests against the amazing slaughter of birds for women's hats, and ranks the taste as identically the same as that which leads an Indian to adorn his girdle with scalps and his wigwam with skulls. Apart from the humane question there can be no gain of beauty under the sun, of existing fashions, for the beauty of the bird's plumage is thoroughly uglified by the hideous fabric on which it is planted.

The Daily Round. E. P. Dutton & Co., New York. $1.25 net.

This devotional manual has stood the test of over thirty years, and its fitness to a realized want is witnessed by the continuous issue of more editions. It consists of a text for each day, two very short readings and the brightest of prayers ending with a verse. It would not take five minutes to go leisurely through the whole and may easily be done while dressing, but the thoughts might pervade the whole day. It is an open secret now that the person responsible for it was one of the saintly brothers Pollock of Birmingham.

The Spirit of Youth and the Sity Streets. Jane Addams. MacMillans. 50 cents.

Another volume of the remarkable MacMillans standard library, remarkable for one thing because of the contrast between the cheapness of the boks and the value of their content. This book was first published in 1909, and the present is the ninth impression. It deals in the main with the crucial problems that touch so acutely the youth of both sexes in great cities and there are few so thoroughly qualified to deal with them as the head of the Hull House, Chicago. The problems and the infinite sorrow born of them are quite as urgent in San Francisco as anywhere else, and the call is even more urgent and as compelling as anywhere else. The author is practical, tolerant, but above all she is in deadly earnest and she knows right well whereof she speaketh. Social workers probably know the book but those who don't ought to read and digest it without delay.

We have to thank the Western Theological Seminary, Chicago, for an extremely valuable sermon by the Rev. Francis T. Hall, D. D., on the Recent Work of Anglican Theologians; valuable out of all proportion to its bulk; valuable for what is said and especially in this birthday of crude theorisings, and valuable to reading men for guidance to the best of modern books.

Miracle and History, a Study of the Virgin Birth and the Resurrection. Rev. H. Skrine, M. A. Longmans, New York. 36 cents.

"Caviars to the general" in very truth but rather of that sort to the rest one fancies. The present writer read the author's Bampton lectures on the Creed with great delight and much profit, but can hardly follow, certainly not accept, the argument in these pages.

H. H.

In one home in the famine district near Ningpo, China, there was a family of very poor people, a man and wife and two children. The man went away to find work, if possible, leaving the wife and two children to beg from her poor neighbors the food they might be able to give them. They lived in a hut quite a distance from any other house. Finally the man returned from his fruitless search for work to find himself the only member of the family alive. The little children lay dead on the floor from lack of food. The mother lay on a pile of straw that had served as a bed, dead. Her mouth was filled with straw partly masticated.

The Central China Famine Relief Committee desired to know the real situation in Chekiang Province, a few miles west of Ningpo. Test works were undertaken along the lines developed by the British government in India. The result was the application of 600 men, eager for work at the very low rate of 120 cash per day. It was thought to employ 100 men. But they would hear to no plan that would not take them all in. They said: "Let us work together; when we eat, let us eat together; when we starve, let us starve together." The whole 600 were employed in deepening and widening an old canal which was badly in need of repair, and when complete will help to control the flood waters of that vicinity.

Please hand in a contribution at your bank for transmission to the International Banking Corporation, New York or San Francisco, which will cable it to the Treasurer of the Central China Famine Relief Committee in China.

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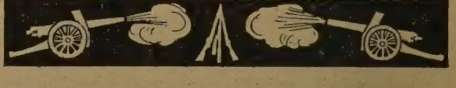

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Here and There

It has been questioned whether the modern missionary movement among men has come to stay, or whether it has been attractive because of its novelty. An incident which bears upon this occurred in January at Reading, Pennsylvania. Some two years ago a convention of the Laymen's Missionary Movement was held there; more than a thousand laymen attended. This time, when a second convention gathered, the men present numbered nearly two thousand.

The notable work done in St. Luke's Hospital, Tokyo, has received a recognition which is most marked. It has been made the official hospital of the "Department of Communications," including the Imperial Postal, Telephone and Telegraph Service. Urgent representations have also been made with a view to creating it an international hospital. The great difficulty in both of these instances is that the sixty beds ought to be many times that number.

Are the American people degenerating, physically? Are present modes of life affecting our size and working ability? These important problems are discussed by Dr. Henry M. Friedman in an article in a recent issue of *The Journal of the American Medical Association*. Dr. Friedman, who has had five years' experience as medical inspector at Ellis Island, gives the results of his observation of immigrants and their physical condition and then considers the effect of present American methods of living on future generations. He says that aside from the effect on our own physical stamina of the ingestion of a great number of physically inferior people, our own mode of living is fast converting us into a race of Lilliputians. There is an undoubted trend away from work involving the use of muscles. We are breeding a race of people with big minds and little bodies. People are willing to engage in occupations far more arduous, though less remunerating, as long as it is not "menial." The trend in this direction is poor economy because our bodies are unable to supply the divers needs of an over-active mind. Over-activity of the mind leads to physical exhaustion. In every large center we see evidences of the "strenuous life," in the people who walk with their heads down, fists clenched and looking neither to the right nor to the left as if they were "bucking" a foot-ball line. It is a constant nervous strain—"the pace that kills," and in bodies often so puny that the pace does not last long. This might be well enough if we devoted ourselves to methods to counteract this tendency and to keep up the balance between mind and muscle, namely, systematic physical training or exercises. Without this we will surely degenerate into a race of weaklings and neurasthenics.

In the Church of San Salvatore, the Rev. Sisto Noce, priest-in-charge, Bishop Burch, of New York, confirmed recently fifteen young persons who had been baptized in the Roman Church, and received twenty-five adults who had been baptized and confirmed in the same Church. The Bishop Suffragan used the Italian language throughout the entire service. San Salvatore Church is a part of the work of the New York City Mission Society, and is one of several prosperous congregations of Italians.

The latest returns show that English people have more than $3,000,000,000 invested in South American securities. The South American Missionary Society is making an urgent appeal to such investors to aid it in providing chaplains to minister to British residents of South America. The society also aims to promote the spiritual and moral betterment of the Latin races and the evangelization of the numerous Indian tribes inhabiting the interior of the continent.

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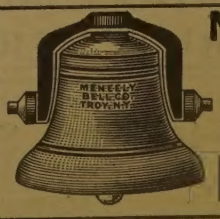
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Continued from page 16

and the Rector and Vestry of St. Luke's have offered the church for this purpose, provided the services can be arranged so as not to conflict with those of the regular parish services.

L. H. M.

ST. JAMES' CHURCH.

On Sunday, August 25th, there was an interesting spectacle in St. James' Church (San Francisco) at the close of the evening service. In the chancel a small table was placed and on it a plate of earth; lined by the side of it were Messrs. Medina (warden), Burbeck (treasurer), Charles Langpaap and Newton Andruss (vestrymen), and before these stood the rector, S. J. Lee. After a short address the rector passed a certain paper to the warden, the treasurer lighted a match and the warden put the paper to it; instantly choir and congregation sang Doxology, and as the "Amen" came, so the flames died away. The choir at once began the anthem, "Praise Ye the Father." That certain paper was the *release of the mortgage* of St. James' Church.

On this memorable Sunday service the rector had wound up his sermon with a "heart-to-heart" talk with his people—calling their attention to an evening in March, 1902, when in the residence of Mrs. Bleily, 224 Clement Street, the Bishop, Rev. E. J. Lion, Rev. Mardon Wilson, and himself as assistant of St. Stephen's, were present, as also almost the whole membership of St. James (then a Mission), and after a congratulatory address by the Bishop, Mrs. Bleily burnt the release of a mortgage of $1,760.00.

The rector declared that his joy tonight was tempered by the remembrance of that time, for so many of those earnest workers had passed away. Reviewing the necessity for a second mortgage of several thousand dollars (to which from time to time more was forced to be added), by which the building was re-modeled, enlarged, and a Sunday School built—then the hard work, worries and anxieties to not only keep the interest paid, but to be constantly reducing the debt—this now was an accomplished fact. St. James was free once more and possibilities were now before them. These possibilities were outlined and work for them would be undertaken with cheerfulness since they were not hampered by debt.

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